

*Clavis Apocalyptica:*  
OR, THE  
**REVELATION**  
**REVEALED:**

IN WHICH  
The great Mysteries in the *Reve-*  
*lation* of St JOHN, and the Pro-  
phet DANIEL are opened;  
It beeing made apparent that the Pro-  
phetical Numbers com to an end with  
the Year of our LORD

1655.

Written by a Germane D.D. and for  
the rareness of the Subject, and benefit of  
the English Nation, Translated out  
of *High Dutch*.

In two TREATISES, Shewing,

1. *What in these our Times hath been fulfilled.*
2. *At this Present is effectually brought to pass.*
3. *And Henceforth is to bee expected in the Years near at hand.*

The second Editon, much Inlarged, and ma-  
ny things Explained for the Capacitie  
of the weaker sort.

---

L O N D O N,  
Printed by W. D. for Tho. Matthews, dwel-  
ling in St Martins, Anno 1655.

Classical Apocryphica:

OF THE

# REVELATION

REVEALED:

IN WHICH

The great Mysteries in the Rites

of the Church are explained

and the Prophecies

of the Apocalypse are explained

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TO THE  
Right Honorable  
*OLIVER St-JOHN*  
Lord Chief Justice of the Court  
of Common-Pleas.

My most Honored Lord!

**W**hen I reflect (as oft-times I  
have cause to do) upon the Pro-  
vidence, which hath been  
over mee since I have offered  
my self unto the Publick; and  
upon the hand by which that Providence  
hath supported and directed mee in my waies;  
I finde that it hath made use of none to car-

## The Epitaph Dedication.

He was to becom serviceable, so much as  
of your Lordship's favor and affection. For  
you were the first that took notice of my  
inclination, to bee encouraged in the waies  
which I have followed; so your eie hath  
been all along upon mee therein. In my  
straights, whereinto my forwardness hath  
from time to time brought mee, I have  
found the tenderness of your sens, and bow-  
els to bee like unto that of a Father. You  
have in private put to your hand, and set your  
heart to free mee from them; and in pub-  
lick you have owned mee towards the Par-  
liament, and procured an aspect from that  
High and Honorable Court towards mee,  
to set mee apart as an Agent for the Ad-  
vancement of Universal Learning and the  
Publick Good, which I confess is an Em-  
ployment, whereunto from my youth God  
hath naturalized my affections. And since  
this Publick designment of my Employ-  
ment, it hath been your influence upon,  
and concurrence with other noble and wor-  
thy Instruments, whom you have quickned,  
which hath made that settlement, which  
doth

## The Epistle Dedicatorie.

doth promise so much enlargement to my  
Steps, in my future courses effectual. All this  
I am bound to observe and acknowledg with  
most heartie thankfulness unto God not on-  
ly by reason of the refreshments which the  
Lord hath thereby conveighed unto mee  
from your hand, but by reason of the Prin-  
ciple, which moved you hereunto, and the  
Aim which you have had therein, which I  
know to have been none other but the Pub-  
lick; and therein the advancement of the  
Kingdom of Jesus Christ; so that the hope  
which wee have to partake of the Salvation  
of Israël, which shall com out of Sion by a  
Gospel-Reformation of this Age and Com-  
mon wealth, hath been the Center wherein  
our Aims have alwaies met. For I am per-  
suaded that the ground of all the good  
will, of the Bountie and of the Care, which  
abundantly hath been bestowed upon mee,  
hath been none other, but the freeness of  
your spirit in the love of the things which  
are most excellent, wherein you found mee  
conversant, and which you are delighted  
to see forward. Whence it is that I conceiv

## The Epistle Dedicatorie.

it my dutie to present unto your Lordship, in a more direct and eminent waie then unto others, the fruits of my Negotiation, chiefly such as relate immediatly unto the great Object of our hope; of which kinde this present Treatise is a special and signal Discoverie. Therefore give mee leav to make of it a publick offer unto your Patronage, not onely as a Testimonie of the fore-mentioned Obligations, by which my Spirit is in the sight of Christ entirely engaged towards his Grace in You; but as a Subject of my Agencie to sollicite, that by the countenance of your Autoritie it may bee recommended to such as know what the Communion of Saints doth mean in the Kingdom of Heaven, that there may bee a reciprocation of love in the gifts of the Spirit, between us and others the Members of Jesus Christ abroad; and that the things mentioned in the Preface, as means to accomplish our hopes, which yet lie under deck, by the building up of the walls of Jerusalem in the mindes of Believers, may be drawn forth;

## The Epistle Dedicatorie.

forth; and the faithful and indefatigable Co-Agent therein, beeing put in a capacitie to prepare his seed to bee sown by the working out of his proper tasks; may finde opportunities which will oblige him seasonably to sow it, by speaking out that which at present can bee but hinted, and intimated in reference to the opening of the Principles, upon which the building of the Temple in Heaven is raised, and by which it will com down from the New Heaven upon the New Earth, to bee the Tabernacle of God with men. Thus beseeching the Father of Lights to reveal more and more these glorious approaching Truths: and the Righteous Judg to give a Crown to all the labors of Love, which you have, or shall undergo for his Name's sake, I subscribe my self

My most Honored Lord

Your truly devoted Orator

and faithful Servant

Samuel Hardib.

# The Epistle Dedicatorie

And the first of these is, that the  
author of this book, being a  
man of great learning and  
experience, hath chosen out of  
the many books which were  
written in this kind, the best  
and most useful, and hath  
translated it into English, for  
the benefit of our countrymen,  
that they may have the  
same in their own tongue,  
and so be able to read it  
with ease and understanding.  
The second is, that the  
author hath added unto this  
book, a new preface, which  
contains many useful  
instructions, and is written  
in a plain and easy style,  
so that every man may be  
able to understand it.

And the third is, that the  
author hath added unto this  
book, a new preface, which  
contains many useful  
instructions, and is written  
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so that every man may be  
able to understand it.



A N

Epistolical Discours, from  
Mr *John Durie* to Mr *Sam. Hartlib*,  
concerning this EXPOSITION  
of the *Revelation*.

B Y

Waie of Preface thereunto.



Hen I do reflect (loving friend !) upon the passages of Mr *Comenius's* Letter which hee writes unto you, when hee sent you this little Treatise upon the *Revelation*; and consider withal what God's waie is at present in the earth, both towards us, and other Nations, and what the Contents of this book do intend to make out, unto those that read it with attention: I am much inclined to believ, that God doth intend som special advantage to his Church by the publication thereof; and that it is an effect of his good Providence towards us, to have it put at this time into our hand. Therefore let mee discourse



## 2 *The Preface upon the Exposition*

*The occasion of  
this discouſſ  
and the end  
thereof.*

courſ a little with you about it; that not onely the deſire of our common friend, who doth engage uſto this publication of the treatiſe, and the declaration of our Judgment concerning the ſame, may receiv ſom ſatisfaction, when wee ſhall have occaſion to write unto him; but that others to whom this ſhall bee imparted, may have alſo occaſion to laie the matter thereof more ſeriously to heart, then otherwiſe perhaps they would intend to do.

As for Mr Comenius's Letter which doth give mee this opportunitie to diſcourſ with you upon this Subject, the words thereof concerning this matter are theſe.

*Gener meus per duas Hebdomadas abſuit* My Son in Law hath been away theſe two *Wiſlaviam miſſus & Bri-* weeks, being ſent to *gam, nihil aſſert præter* Warſaw and to Brieg, he *terrores, per Pacem, quæ* bring's no news but *dereliſtus, & à Pace ex-* rors, by reaſon of the *cluſis nihil præter novas* Peace which is to bee *conſcientiæ carniſciſinas* feared will afford no *allatura metuitur*; & thing but new tortures *prodromi non abſunt*, to the conſciences of *Tractatus Germanicos* (de thoſe that are deſerted *Periodicis Apocalypticis* by it, and excluded from *ad finem decurrentibus*) en ic. Nor are theſe *forerun-* *communico tibi*: faxit ners hereof wanting. Be- *Deus ut hæc nē pereant*; hold here I impart unto *neque in alienas veniant* you theſe Germane Trea- *manus. Sed cū lege ut fu-* tles, concerning the Pe- *diciam*

*dicium de his expromas* : riots of the Revelation-  
*hujus enim eliciendi caus-* times, drawing to an  
*sa nobis ista communicari* end (God grant they may  
*voluit autor, ut quisquis* not bee lost, nor fall in-  
*legeret, judicet simul,* & to other hands) but upon  
*cenfuram addat.* Audivi this condition, that you  
*de isto lib. l.* jam nuper shall let us know your  
*veram esse Apocalypseon* Judgment thereof; for  
*Apocalypsin* : & quod to this effect hee that is  
*maximè solabitur* (si rem the autor of them caused  
*acu tetigerit)* quod à ter- them to bee communi-  
*mino tam propè absimus.* cated unto us, that who-  
*Communica* quæso v- ever should read should  
*stris*; si quos *Josephas* also judg and censure. I  
*Medes habetis*; sed erit have heard a little while  
*in vestratem linguam* ago of this book, that it  
*transfrendum.* is the true Revelation

of the Revelations; and  
 that which will bee most comfortable (if hee  
 hath hit right) is, that wee are so near the  
 term prefixed, I praie you communicate this  
 to your men, if yet you have anie *Josepb Medis*  
 amongst you; but it must first bee translated into  
 English.

Thus much hee from *Lissa* in *Poland*, where  
 most of the exiled *Bohemians* have had their re-  
 sidence, since the time of their banishment.  
 And in these words I take notice; not onely of  
 the opinion which com among them have of this  
 book in approving of it; and of the Autor's  
 Modestie, and Ingenuitie who sent it to him; in  
 concealing his own name, and submitting it to  
 the

## 4 *The Preface upon the Exposition*

the censure of others, that by the communion of Saints the measure of light, which God hath given to everie one may become serviceable unto all; but chiefly of the good hand of Providence, reaching forth this Treatise unto them at this time: for it is a manifest demonstration of the Fatherlie care of

*Observation of the Providence of God to cause this book to be published at this time.*

3 Cor. 10.

13.

*That God is faithful, who will not suffer us to be tempted above what wee are able, but will with the temptation also make a waie to escape; that wee may bee able to bear it.* And as this is a truth in God's waie towards particular Saints, in their severall occasions; so wee may conclude, that in the universal dispensation of trials, towards the whole Bodie of his Church, his course will not bee different, but altogether consonant unto

2 Cor. 1. 5.

*this promise, that as the sufferings of Christ abound in the Church which is his Bodie; so the consolations of the Church shall also abound in Christ who is her head.* So that if the trials whereunto particular Saints are put,

1 Pet. 1. 7.

*shall bee found unto praise, and honor, and glorie at the appearing of Jesus Christ: far more shall this bee verified of the whole Congregation, and general Assemblie*

of

of the Holie ones, whose names are written in Heaven.

I look then upon this book which *For the sup-*  
doth open to the *Bohemian* exiled, *part of the Bo-*  
and *Germane* Churches, the coun- *hemian Ex-*  
fel of God foretold so long ago in *files with com-*  
the Revelation, and now shortly to *fort.*

bee acomplished; as a special cordial sent unto them from heaven in their present affliction and to support their hearts against the approaching visitation; wherewith God's Providence will farther visit those parts, before hee make an end of his work amongst them. And that it is now also at this juncture of time sent from thence unto us, to mee it doth signifie, that which is very considerable in severall respects, which I shall briefly point at before I com to speak of the treatise it self.

First then wee may observe from *For several*  
hence that the same spirit who *uses to us*  
doth raise the expectation of the *also.*  
Saints in these parts, doth also  
work the like thoughts elsewhere: as it is observable, that about the time of Christ's coming in the flesh, there was much waiting for the consolation of Iſraël, and looking for the Redemption of Jerusalem, as Luke doth intimate, Chapter 2. vers. 25. 38. So it is now worth our consideration, that there is more then an ordinarie looking out for the accomplishment of the promises, wherein the Revelation of *1. To confirm us in the*  
*expectation of the fulfilling of the Apocalyptical promises.*

Jesus

## 6 *The Preface upon the Exposition*

Jesus Christ hath caused us to hope. You know that som moneths ago, one came of purpose (as hee said) out of *Germanie*, through the *Low-Countries* into this Citie, to make inquirie; whether anie were here who did look after the fulfilling of the Revelation; his design by this inquirie was, that som ground of communication, and good intelligence might bee entertained amongst us, for the better understanding of God's waies, and the obervation of his footsteps, in working out his great work for the Churches; and to this effect hee left som books here with him whom you know, and since his return into the *Low-Countries*, hee hath by Letters promised a further communication with us, upon that Subject, in the name of his Colleague. Thus wee haue had a call both from *Germanie*, and *Poland*, to entertain these thoughts as for the *Low-Countries*, you know that there are manie there, whose eies are opened to look this waie; and in *France* I know som (though not so manie as elswhere,) whose heads are lifted up, becaus their deliverancies at hand. Nor do wee Christians onely expect thortly som great change of affairs, but even the Jews, almost everie where, are also made sensible of the approaching change of their condition. So that seeing there is an universal concurrence of thoughts towards this object, wee may rationally conclude, that the Lord is hastening to finish his work in righteousness: and becaus it is apparent, that on all sides the enemy is about to

lift himself up like a flood, wee may also see it herein manifest, that *the Spirit of the Lord* according to his promise, is preparing to lift up a *Standard ag. inst him*, Isa. 59. 19.

Secondly, this Call which is given to us from so far, doth signifie unto mee two things; First, somewhat of God's waie to accomplish his design: Secondly, somewhat of our dutie in subordination thereunto. God's waie to accomplish his design, according to the Scriptures is, and will be the Communion of Saints in the myserie of Godliness, when everie member acted by the same Spirit towards God, and each to other shall draw from him, and

2. To put us  
in minde of  
God's waie by  
whi<sup>h</sup> hee will  
finish his work.

supplie one to another; that which hee will give to everie one, for the edifying of the whole in love: and although they have not such an exact contrivance of correspondencie settled one with another, as the politick Jesuits have in their waie; yet the Spirit by which they are led, acting the same thing in them all, will make the effect of their counsels, and actings to correspond, without anie special contrivance of their own; that the work in the iuste may appear to be of God, and not of men: for *Sion* as soon as shee travelleth, nay, before shee travelleth, and her pain com's: shee shall be delivered, and bring forth a Nation at once. Isa. 66. 7. 8. God by the Communion of Saints in one and the same spirit, shall do this, by his contrivance of his own

waie



## 8 *The Preface upon the Exposition*

waie amongst them; Nor shall anie gathering together of enemies which shall not bee wanting) nor anie violent attempts, or destructive weapons and endeavors (which will bee set afoot) bee able to obstruct the effect of this communion which will bring the Bodie of Christ to the stature of a perfect man.

3. *To put us in  
minde of our  
dutie, in order  
to God's  
work.*

Our dutie in subordination to this waie of God is cleerly this; that wee should with all readines of minde, applie our selves to entertain all spiritual motions, tending to mutual and universal edification: not onely by prayers, to strive for all the Saints; and with them to stand stedfast in the fight against all spiritual adversaries; but by counsel and endeavors, as the occasion is offered to reciprocate with those that provoke us to love and to good works, and to react with mutual zeal towards them by imparting unto them the Manifestations of the Spirit, and the fruits of all the grace which God hath bestowed upon us; wee know not how much an occasional and small concurrence may do in God's waie, when hee is pleased to make it seasonable, and bleis it; one single act of correspondencie at an adventure, will do more to make his design effectual, then a whole years contrived and settled intelligence and agencie of manie Statesmen for politick designments.

The third thing, which the sending of this  
book



booke from Poland, hither to be translated, and the calling upon us to communicate our thoughts to them concerning it, doth signifie unto mee, is a warning unto us, as from the Spirit of God, to waken us from securitie; and to move us to expect as those of Poland say they do, both a further trial of our faith and patience; and also a gracious deliverance to follow thereupon, whereof wee shall partake if wee hold fast the beginning and confidence of our hope, firm unto the end with joye. Wee know that no man shall bee crowned but hee that strives first lawfully; and that none shall reign with Christ, but hee that suffers with him: as for mee. I cannot see that our warfare is yet, as Iom would have it (and to their own particular Station think it to bee) at an end; those upon that account having embraced the pleasures of brutishness and sensualitie in this present world, have also made it a part of their happiness to dethrone God and Christ in their ranting and blasphemous Imagination: and so are justly given over unto a Reprobare minde; but as I have cause to grieve at the dishonor which they do to God, and to the Holie profession, and at the certaintie of their endless miserie under the notion of a present perfection and felicitie; so I am awakened thereby to wait for the overflowing scourge, and the storm of Hail, which shall sweep away the refuge of such lies, and the flood of waters which

4. To warn  
us not to bee  
secure, but  
expect a trial.

## 10 *The Preface upon the Exposition*

shall drown the hiding places thereof. I am therefore inclined to expect still before the times of refreshment (which shall com from the presence of the Lord) the last assault of the power of darkness, and of this world against the Saints; which shall bee of all other the heaviest and fiercest; and this I am induced to believ from the Analogie, which is to bee between the sufferings of Christ in the flesh, and the sufferings of his members, under the power of Antichrist, before hee com's to his end. Christ's last sufferings, immediately before his unchangeable state of glorie, were the greatest which besel unto him in all his life; nor was hee raised by the power of God, to sit at his right hand till hee was first laid in the grave: so must it also fare with his bodie the Church, it must bee conformable to him in his death, as it shall bee in his resurrection; therefore the last conflict which it shall have with the Beast, shall bee the most grievous, and before it can bee raised to sit in glorie, it must in som sort bee triumphed over, and trampled upon by the world. Let us therefore not deceiv our selvs with carnal fancies, as the humor of those is, who feed greedily upon present enjoyment, and make themselvs drunk therewith; but beeing watchful and sober, let us take this call from our brethren, as a warning to prepare to suffer with them, the last encounter of our and their enemies; and readily to communicate unto them, at their desire, the graces of the spirit, which

which are given us to profit withall, that wee may bee all fitted for the coming of the bridegroom, and the wedding of the Lamb.

These observations upon the passages of *Comenius's* letter in reference to this book, are uppermost in my thoughts, and obviously incident to the contemplation of our present condition; and of God's counsel manifested unto us in the *Revelation*.

Now to speak somewhat of this Exposition of the Apocalyptical Prophesie, I shall confess that it com's nearer to my lens, then anie which I remember, I have read upon that part of God's word: And to us I conceiv it ought to bee the more commendable, and of better acceptance by how much it com's nearer to that which God hath heretofore made known to our own men before others: for in effect I finde that it is an abridgment of our friend *Mr Mede* (now with God) his interpretation of the *Revelation*, with som additions confirming the truth thereof, and applying the same to the present State of affairs in *Europe* and in *Asia*, more closely, and circumstantially then hee did, to shew the distinct events which are shortly to bee fulfilled; hee hath grounded all upon the Synchronisms which God directed *Mr Mede* to observ, which certainly are demonstrable, and a true keie to the opening of the Myserie; and hee hath taken

## 12 The Preface upon the Exposition

from him all along the chief heads of interpretations concerning the opening of the Seals, and the sounding of the Trumpets; but withall, hee hath somthing of his own, which is considerable, as a more special keie, which I have not found in others with so much perspicuitie, applicable to our present times: that which hee hath concurrent with Mr Mege ought to bee look't upon as the fruit of God's grace sprung up elswhere, from the seed which was sown here; whereat wee should reioice, as at a seal of approbation set unto the truth, which formerly was attested, and that which hee hath peculiar of his own, as-railed upon these grounds, and applied circumstantially, to shew the time when Antichrist's prevailing power shall com to an end, should bee look't upon (as the Author modestly desire's us to do) with judgment and discretion; to examine that which hee saith without prejudice and partialtie; for hee doth not arrogate unto himselfe any infallibilitie: but onely hath offered that which seemeth most likely to him to bee the minde of God in the prophesie: whereof the truth will soon bee known, whether his conjecture bee right or no: because hee bring's the matter within the compass of five years to bee tried by the event; which is no long time of expectation, and whether hee hath hit right in this or no, it can bee no prejudice to us, to take warning to bee ready alwayes: for wee are sure the time is not far: Let this bee to us, a cry made at midnight

midnight, behold the Bridegroom cometh, go ye out to meet him. *May 25. 6.*

As for the Mysteries themselves which are contained in the Apocalyptical visions; I have alwaies thought them to have a deeper sense then what most Interpreters have endeavored to make out: nor have I ever been able to finde satisfaction in the attē p, which some (as Doctōr *Alabaster*, and others of that strain) have made to laie open these Mytēries: I confesse Mr *Mede*, and upon his grounds, this unknown autor, hath made the visions in reference to the outward events in their severall times. so plain, that I think no rational man can finde caus to contradict what they saie; but becaus the truth of this kinde of interpretation doth depend upon an exact knowledg of the Historie of the times, and the Chronologie of events since the daies of Christ and his Apostles; and upon the knowledg of the Prophetical style, which doth exprels harmonically the form and constitution of the societies of mankinde, in the civil and Ecclesiastical parts thereof; together with the Changes incident thereunto, by the similitude of the parts, properties, and Changes which in their visions to them appeared to fall out, in the outward Heavens and Earth, and Sea, and things contained therein: there-

*In respect of outward events, that to shew their fulfilling is not all which is intended by the Spirit.*

## 14 *The Preface upon the Exposition*

fore the certaintie of that interpretation is not obvious to everie one; and although it might bee so fully made out, to bee an undoubted truth, that it should becom demonstrable to everie ordinarie capacitie; yet to my understanding, that would not exhaust the Mysterie, which the Spirit of God doth recommend unto us in the matter of the vision; for although a man should fully believ, and bee able demonstratively to prove the truth of the Accomplishment of all the events, as this autor doth make them to mee verie probable; yet hee might fall short of that spiritual understanding whereunto this promise is made, Chap. 1. vers 3. *Blessed is hee that readeth, and they that hear the words of this Prophecie, and keep those things which are written therein.* I shall therefore saie, that there must bee a certain reading and hearing of this Prophecie, which bring's a blessedness with it, so that hee who read's and hear's in that kinde, is enabled to keep, the things which are written therein: and as there is such a reading and hearing, so there must bee a sens and an interpretation of that sens, which is able to fit a man for the keeping of the things which are written therein: and if there must bee such an interpretation for that kinde of hearing, then there must bee also a keie and Rule of interpretation answerable to that sens, which is immediately subordinate unto the promise of blessedness; for that this bare Historical sens of the Accomplishment of the visions, is not that whercupon properly the promise of blessedness

is



is intailed, is clear, because a man may bee fully convicted of the truth of this, and believ it, and demonstrate it unto others; and yet himself not keep the things which are written in this Prophesie: moreover, that reading and hearing whereunto the promise of a blessing is annexed, must needs bee proportionate to the capacitie of all men, that make sincerely profession of Christianitie; but this reading and hearing, which is thus grounded upon the Historical and Chronological interpretation of the visions is not proportionate to the capacitie of all sincere professors; and therefore it cannot bee taken for that reading and hearing whereunto the promise of a blessing is annexed; and consequently there must bee som other interpretation found, which is immediately subordinate unto this effect.

That which I am now intimating is this; that the Prophetical visions of the Revelation have a main matter of Mysterie in them, beyond what is here, or anie where that I know by anie Interpreter directly insisted upon; for I conceive, this which is here delivered to bee indeed a true opening of the Mystical vision, as to one part of it, which is the prediction of the Historical events and changes of things, which should befall unto the Government of the worldlie Empire, and to the visible State of the Church therein: but besides this part of the Mystical vision, which I call the Historical pre-signification of events; there is in the manner

B 4

presignified,



## 16 The Preface upon the Exposition

But that there is a presignified, a deeper My-  
 manifestation of the Myserie of the King-  
 dom of Christ intended thereby, above the Hi-  
 storical events. Myserie wrapt up, which re-  
 quire's another keie to open  
 it, then that which shew's  
 the bare accomplishment of  
 events; and this is the My-  
 serie of the Kingdom of Christ, in oppositi-  
 on to the Myserie of Iniquitie; for this is main-  
 ly to bee taken notice of in the events which are  
 foretold, and do fall out: now hee that read's,  
 and hear's, and keep's the things written in this  
 Prophecie concerning this myserie, hee is  
 truly blessed indeed, but except wee can read  
 and hear the sens of this Myserie in it. I know  
 not what advantage the knowledg of the Hi-  
 storical Myserie can bring to us further, then  
 to convict us, that the penman thereof was  
 truly inspired by God when hee wrote it, be-  
 caus hee did truly foretel things to com, and  
 that the warnings, threatnings, promises, pre-  
 cepts and doctrines contained therein, deserv  
 to bee heeded more, then the words of a bare  
 man. And truly, although I have much valu-  
 ed the gift and studie of those that have let  
 themselves, to unfold, by the observation of Hi-  
 stories, the Mystical presignification of events;  
 yet I could never bring my spirit much to applic  
 it self to aine such search; becaus I found, that  
 both in the beginning of this book, (in the  
 place fore mentioned, chapter I. vers 3.) and in  
 the end thereof (chapter XLII. vers 17, 18.) the pro-  
 mise of blessedness is made to another kinde  
 of

of studie then this ; and the name and scope of the whole Prophesie, which is *the Revelation of Jesus Christ*, and a record of the *testimonie of Jesus Christ* (*chap. 1. vers 1. 2.*) doth import to mee something more, then what is in the outward visible events ; which everie rational man, who can read Histories, and understand Symbolical speeches, is able to take notice of, and discern to bee fulfilled as they were foretold : therefore although, to manifest the Truth of God, the events are very useful, if not necessarie, to bee look't after ; yet I am clear, that they are neither useful to us, nor necessarie to bee known, but as they are subordinate unto this Myserie of the Kingdom, and Testimonie of Christ ; the knowledg and keeping of which doth give us a right unto the tree of life, and an entrie thorow the Gates into the Citie. This then is the Myserie which I look after ; *viz.* to finde the Manifestation of the spiritual Kingdom of Christ in the Name of man, and in humane societies so advanced, that the works of the Divil are destroyed therein ; and that the salvation of Israël doth thereby effectually com out of Sion, to bring back the captivitie of the people of the Lord ; and to make the whole Creation partaker of the glorious libertie of the Sons of God ; for to shew unto the eie of our Faith, by what means and waies this is to bee brought to pass in the Regenerate souls of men ; and by the state of Regeneration in the outward societies and professions of believers ;

I con-

## 18 *The Preface upon the Exposition*

I conceive the visions were mainly sent unto the Prophet ; and that it was his principal aim, by describing of them, to declare this unto us ; if then by the representation of bare outward events, wee are not made capable of partaking this Mysterie, whereby Christ beeing apprehended in his testimonie, doth be-

*Colos. 1. 26.*

27.

coin in us the hope of glorie ; all our discoveries will be of no great advantage unto our happiness, nor shall wee reach the aim, which the Holie Ghost had in sending this Prophecie unto us : wee must therefore consider what the Keie is, whereby the secret of that dispensation, which brings with it felicitie doth stand, is opened. I

*And what the Keie of that Mysterie is in general.*

shall now briefly (till God grant a fitter opportunitie to bee larger) touch this matter onely, to let you know that as the Keie of the Historical Mysterie of the visions is the discoverie of Paralel events by Synchronisms, and the understanding of the Symbolical speeches of the Scripture, wherein the harmonie between the great and little world is expressed : so the Keie of the spiritual Mysterie of the visions must bee the discoverie of the paralel perfections, which are found to bee between Christ as the head, and the Church as the Bodie,

*Ephes. 1. 23.*

which is *the fulness of him that filleth all in all* ; and the understanding of the harmonical properties of things visible, and invisible, wherein the correspondencie between the

the

the outward and inward man; the temporarie and eternal natures of things; and the state of true life, as it is present in the first fruits, and as it is to com in the full harvest, are expressed.

Now to finde these Keies, as they are properly fitted to open the locks of this Prophecie, as it should bee our studie, so when wee have found them our care must bee to use them discreetly. This prophesie is not shut in respect of the matter; but yet that matter is not obvious to the capacitie of everie one, in respect of the manner of the dispensation; for it is certain, that all the counsel of God, whereby wee are made partakers of the Divine nature, if wee look upon the substance of the Truth, it is made manifest by the Gospel, without vail, and with much plainness of speech, as the Apostle saith, 2 Cor. 3. ver. 6. *till the* *And the prospect*  
*end of the chapter;* *give which*  
 wonderful waie and manner of *may bee had*  
 dispensing of that nature to the *thereof in the*  
 Church; and working out the *Apocalyptical*  
 counsel of God in all the world, *dispensation.*  
 as this world is to bee made  
 subordinate to Christ and his Saints, is laid  
 open in the Apocalyptical visions, which although they are not covered with anie vail, which doth hide the glorie of God's work, as Moses's face was; yet they represent it onely to us as in a glass with Images, wherein the face of Christ doth appear by waie of reflexion, and  
 through

## 20 *The Preface upon the Exposition*

through a *medium*, till wee com to behold directly his glorie, face to face, without a *medium* and to apprehend him in it. so as wee are apprehended by him; wee may not then call those visions, dark Mysteries, without injurie to the Spirit of Christ; but they are livelie figures of the truth of God's presence in his Saints, and over the world, to represent it to those that have eyes to see it; and to help our weak eye-sight, which may bee dazled at the resplendencie of the glorie thereof; wee should make use of the prospective waies which are offered unto us in the word elsewhere; which are appliable to these visions, either as keies to unlock the dispensation of the mysterie, contained therein; or rather as directing and multiplying glasses, through which our understanding may be led, and enlarged to reflect upon the spiritual objects properly so called, which concern the state of the Kingdom, which is inwardly everlasting in it self, and to the Reasonings of men, invisible, and incomprehensible.

Now the prospective waies to bee made use of, for the discoverie of this Mysterie are of two sorts; some relate unto the Matter it self, contained in the visions; some to the dispensation of that matter by waie of vision; the waies relating to the matter it self are the clear and universal Rules of Scriptural and Prophetical interpretation; and the waies relating to the dispensation of the Mysterie by waie of vision, are the special rules of

of Interpretation leading us to take notice of the peculiar characters and circumstances of each vision; as they are subordinate unto the Myſterie of the Kingdom which is adminiſtered by Jeſus Chriſt unto the end, and in the end of this world.

If I ſhould enter upon theſe Subjects at large, you may perceiv that I would bee obliged to write not a brief epiſtolicall diſcourſe, as now my purpoſe is, but a whole Treatiſe: therefore I ſhall onely give you the ſummarie heads of that which might (and ſometime muſt) bee more largely ſpoken to: that by the hints which ſhall (God willing) bee ſuggeſted, you may exerciſe your thoughts, to dive into the Myſterie by your ſelf, as the Lord ſhall guide you: for none of us can profit in theſe things any further then God's Spirit doth lead us forth to meditate through faith upon Chriſt; and to improve practically our talents about the work of the Myſterie of our union with him.

Thus then in reference to the matter, the univerſal Rules of Propheticall Interpretation are generally known to bee theſe.

The firſt that vvee muſt prophieſie according to the Analogie of Faith, *Rom. 12. v. 6.*

The ſecond that vvee muſt keep the form of ſound voyds deliverd in the Scriptures, *2 Tim.*

*1. 13.*

The third, that vvee muſt analyſe, that is, reſolv

*The Rules of Interpretation, relating to the Matter as it is a ſcriptural Propheſie.*

## 22 *The Preface upon the Exposition*

salv and divide the text aright, 2 Tim. 2. 15. and to the effect that wee may bee able to do this, according to the minde of the Holie Ghost, the Apostle Peter tell's us, 2 Pet. 1. 20. that wee must not make the Scriptures speake *in a private sens*; that is, wee must not analyse and interpret them so, as if the Propheties thereof did relate onely to the particular occasions and circumstances of times, of places, and of persons; in, by, and to, whom they were at first uttered; and the ground why they may not be so taken; but must bee understood in a more publick common, and general sens, is given by the Apostle; vers 21. becaus saith hee, *the prophetie came not by the will of man*; that is, it was not anie particular choise, or inclination of humane reasoning which brought forth the propheticall (that is the scriptural) word, but *they were moved by the Holie Ghost*; that is, the universall Spirit (whose wisdom is above all private concerns, and doth penetrate through all beeing from the center to the circumference) did put words in their mouth which they did utter, and therefore these words must bee understood as universally, and abstractedly from particular concerns, as they were meant by the Spirit, who delivered them unto the Prophets, as for instance; when a Law was given for oxen that did tread out the Corn, that they should not bee muzzled; the Apostle tell's us 1 Cor. 9. 9, 10. that the meaning of the Law-giver was not to take care for Oxen, but that this was said for man's sake: So  
the



the Apostle; Gal. 4. vers 21. till the end, doth according to this Rule, interpret the Historie of the Son of the bondwoman, who was to bee cast out with her son; who could not bee heir with the son of the free woman: and by this Rule, the dark speeches; I have called my Son out of Egypt, and bee shall bee called a Nazarene, &c. will become plain. Mat. 2. 15. 23.

These Rules in their use are complicated, and become one prospective of the sense, although their Notions bee thus distinguished; therefore in their applications to the Scriptures, if they do not go hand in hand together, wee shall never reach the sense thereof, nor bee able to divide the word, according to the spiritual rationalitie thereof, nor to shew the division thereof demonstrably, either to our own, or other's just satisfaction; and truly the want of humilitie, and ingenuitie, to seek after the full knowledg of these Rules; and the neglect of the right use of them, in the knowledg which wee have thereof: together with the presumptuous rashness and confidence, by which wee are hurried to determin all things, according to our own self-conceited notions and knowledg; which wee ambitiously strive with tooth and nail to maintein, is the cause of all our darkness and confusion in matters of Divinitie.

*The right use of these Rules.*

*The evils attending the non-observing of them.*

Here again, if I should enter upon this Subject, to shew how a demonstrative Scriptural Analysis,

## 24 The Preface upon the Exposition

*Analysis*, by the spiritual use of right reason, is attainable, and will bee the onely vvaie, (next to the gracious and immediate illumination of the spirit, vvriting the Law in the hearts) to compose our controversies, to end our needles and sinfull vvaies of disputing, and to banish out of Christ's Church, the high conceit of our Doctoral School-Divinitie; if (I saie) I should enter upon these thoughts, you see that not a Treatise onely, but a volume should bee vvritten thereof to do it satisfactorily; but I am resolved not to ingulf my self beyond the scope of this present discours, vvchich tends onely to point at matters, that you may bee stirred up to think upon them by your self: therefore thus much shall suffice for the finding of the universal keie of all propheticall Mylteries, as they are rationally discoverable in the Scriptures; yet above this, though not vvithout it, there is a nearer prospect to bee had of the mylterie

*That there is a nearer prospect of the Mylterie of the Kingdom to bee had, then by these Rules.*  
Colof. 2 3.

1 Cor. 1. 24.

Therefore the  
Revel. 19. 10.

in the Spirit, vvchich vvithout such a disquirie doth lead us there-into. This nearer prospect is the inward Testimonie of Jesus, in vvhom, as in the fountain, are hidden all the treasures of wisdom and of knowledg, and vvho is to all that believ in him the immediate wisdom and the power of God. Therefore the Angel vvho brought the great vision of the marriage of the Lamb unto John (vvho thereat vvas so ravished

ravished that hee intended to have worshipped the Angel) put's him in mind (to take him off from giving him anie divine worship) that hee was no more but one of his equals, who had the Testimonie of Jesus; for (saith hee) *the Testimonie of Jesus is the spirit of Prophesie*. Such then as have this Testimonie dwelling in them, have this Spirit; and by this Spirit they may bee led (if God bee pleased so to carrie them) a neerer waie then this is to see in Jesus himself the whole Mysterie, and to pertake of it as from him, in the wisdom and power of God; yet this must bee noted, that although they should bee admitted to this neerer waie for som special fits; nevertheless they shall still bee led so, as that their Testimonie must bee liable (in case of doubt proposed by others, or incident to themselves) to bee examined by the Testimonie of the Apostles; and their Spirit must bee subject to bee tried not onely by the Spirit which was in the Apostles, Prophets and Evangelists. *Yet not so as not to bee liable to bee tried by these Rules.* 1 John 1. 3. and chap. 4. 6. and John 17. 20. but by the spirit which is in their brethren the Prophets of these times, who have the testimonie of Jesus no less then they. 1 Cor. 14. 29, 30, 31, 32.

Here then to com neerer by the address of these Rules, to the prospect of the Mysterie of the Kingdom as it is represented in the Revelation, let us make use of the keie which the Angel hath given us, which is that wee should observ in

the peculiar circumstances of the matter, and scope thereof, and in all the characters of each manifestation; the special relation which they have to Jesus, to bear witness of him; for so much as each dispensation, by its peculiar Characters, shall be found to speak of this testimonie, so much it doth reveal unto us of the Mysterie of godliness. If then wee ought not to proceed without an eye to our fore-mentioned Rules (for although, as I have already hinted, the testimonie of Jesus in our Spirit, is the Spirit of Prophecie, which may sometime in the enlightened frame of a believing soul swallow up all the rational Acts of contemplation by a direct intuitive representation of the light of life in Christ; yet that Testimonie is neither in itself inconsistent with, nor in the orderlie waie of declaring it unto others, to be separated from the perspective of the Mysterie, which is attainable by the Rules of scriptural Interpretation. If then (I saie) wee ought not to put these Rules out of our eye; then let us take up, and carrie along with us, as the ground of our faith, the Rule unto which, in our apprehension all these Propheticall visions in their mystical circumstances are to be made proportionate which is that Apostolical Testimonie of the Mysterie of Godliness, which hee call's great and without all Controversie in 1. Tim 3. 16. That

God was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glorie: to these heads then of the knowledg of Christ, which in plain, proper, and significant words express the summe of all, that is to bee known of him; our sent of this whole Prophecie, and of all the parts thereof must bee proportionate; so that when wee look upon the visions, wee must cast our eie at the same time, to observ, how both in the whole and parts that which is offered therein, is all along relative hereunto.

If therefore you will first look upon the whole in the bulk of the matter, and scope of the Prophecie; and in the general contexture, and tenor of the visions thereof; you shall finde nothing else mentioned therein; but what is directly tending to make

*what to be look't upon in the Prophecie, to finde the proportion it hath to that principle.*

out the heads of this Mysterie of God in Christ, that hee may bee known more and more fully unto the world; till hee bee so fully revealed that all the earth shall bee filled with the knowledg of his name, even as the waters that cover the Sea. For by the contexture of the Apocalliptical visions it is not onely demonstrable, that this promise shall bee accomplished; but moreover, the waie how it shall bee brought about is plainly discoverable.

Now the Bulk of the matter and scope of everie

*How the matter and scope of everie rational discours is to bee observed, and found out.*

book rationally written may bee gathered ordinarily from the Title, the Preface, the Conclusion, and the main heads of matters handled therein, if their contexture and coherence bee observed with a respect unto their main scope. Let us then look briefly upon these things, in this book, to see what light they will afford us.

The title tel's us *vers 1.* that the book contain's a *Revelation of Jesus Christ*. Jesus Christ then is the subject-matter whereof it speak's; and to make him manifest is the scope of the book; for it is called a *Revealing* of him, and that this matter and scope may bee the more heeded; to this title of the book, three things concerning the a e further added who the Author of this Revelation of Christ Title of the is; to what use it is given him: and book, shewing is; by what means it is put forth to the matter and scope thereof. this use.

The autor of it is God, *which God gave him*, which add's to the matter and scope an obligation of belief: upon a discoverie of divine properties to bee seen therein.

The use for which God gave it to Christ is; *to shew unto his servants the things which must shortly com to pass*, which is a neerer scope relating to us, as wee are obliged to respect the knowledg of the glorie of Christ.

The means by which the manifestation of Christ

Christ is put forth to this use are, *that hee sent and signified it by his Angel unto his servant John*, by all which wee see, that here nothing is aimed at, but the Mysterie of godliness spoken of by *Paul* and our Salvation in, *ertaking of the knowledg thereof.*

Next to the Title the Preface is observable it extend's from *vers 2. till 8.* and doth address the book, either generally to all, or particularly to the seven Churches. The general preface tel's us.

First what *John* did in declaring this Revelation. viz. *hee bare record of the word of God, and of the testimonie of Jesus, and of the things which hee saw.* vers 2. for the word of God brought with it to the ears of his minde, the Testimonie of Jesus; and that Testimonie was clothed, and represented to his eyes by the things which hee saw, and of these as an ear and eie-witnes of the Manifestation of Christ, hee did bear record.

Secondly it tell's us of what use and Importance this record of *John* is, to all that read and hear, and keep the things declared therein; viz. it will make them blessed v. 3. all which is again fully relative to the fore-mentioned Mysterie of Godliness and our Salvation thereby:

The particular Preface to the seven Churches tell's us: that this book was peculiarly inscribed and sent unto them by *John*; in the name of the Father, of his seven Spirits, vers 4. and of Jesus Christ, who is described.

First



### 30 *The Preface upon the Exposition*

First, by the properties and effects of his comming into the flesh which were to bee. First. *the faithful Witness* (viz. of the Father's wisdom, Truth, Power and love.) Secondly, *the first begotten of the dead, and Prince of the Kings of the earth* (viz. by suffering and rising again; and receiving the Kingdom in that nature which suffered and rose again) Thirdly, to shew his love to us *who loved us*, by redeeming us, and washed us from our sins in his own blood, v. 5. and by exalting us to a glorious estate; and hath made us Kings and Priests unto God, and his Father: for which wee are bound to give him glorie and praise; to him bee glorie and honor for ever and ever. Amen. vers 6.

Secondly, hee is described by the properties and effects of his comming again from heaven to judgment, wherein hee shall manifest himself as man to all men, even to those who have pierced him. vers 7. and as God blessed for ever and almightie. vers 8.

Upon this Preface and address of the book (wherein wee see nothing but what is most fully consonant to the fore-named Myserie) doth follow the Narrative of the visions from vers 9. of chap. 1. till vers 6. of chap. 22. 8. thereupon the conclusion of the book doth shur up the visions, declaring in chap. 22.

*Concerning the Conclusion* First the certaintie of which doth speak still the things contained there- the same matter and in vers 6. with the im- portance and use thereof, vers. 7. Secondly.

Secondly, the effect which the manifestation thereof wrought upon *John*, viz. that it moved him to such admiration, that hee was inclined to worship the Angel, *vers* 8. but that the Angel forbad him to do so, becaus hee acknowledged himself to bee nothing more then they who should keep the sayings of this book. *v.* 9.

Thirdly, the command which hee received, not to seal the Prophecies of this book, and the reasons wherefore, *v.* 10. till 16.

Fourthly, the Autoritie of this Prophecie is held forth in the conclusion.

1. By the Autor thereof who is Christ. *vers* 16.

2. By the Approbation of the intent thereof, which it hath from the Spirit, from the Bride, from all belivers, and from all that desire the good things promised therein. *v.* 17.

3. By the perfection thereof which is such, that nothing may bee added to it, nor taken from it. *vers* 18, 19, 20, 21.

By all which wee see that the matter and scope of this Prophecie, as to the Bulk thereof is none other, but to set forth the glorie of Christ, as manifested in the flesh, and justified in the Spirit; as seen of Angels, and preached unto the Gentils, as believed on in the world, and exalted by the perfection of his Church, (which hee filleth with his glorie) unto the fulness of glorie, both in himself, and in all his members Wee conclude therefore, that the whole Mysterie of Godlinet is intended here to bee ma-

### 32 The Preface upon the Exposition

manifested in respect of the waie, by which it is to bee carried on unto the end of the world, and fully accomplished at the end thereof, by the destruction of the enemies of that Kingdom, which hee erected in the nature of a man, over the whole Creation, by the renewing of all things for the elect's sake, to put them in full possession thereof, as is promised, *Revelations* 21. 5, 6, 7. and by uniting them to God for ever, *Revelations*. 22. 4, 5.

*Concerning the parts of the matter, as they reach the main Scope.* This beeing the full intent and purpose of the Prophecie; let us now briefly look upon the heads of matters handled therein, to see how suitable the particulars are to reach this main aim and how this design is thereby made known to bee carried on.

The things handled in the Prophecie are of three kinde, as they are in the first vision by Christ himself commanded to be written, *chap. 1. vers 19. the book.* Write (saith hee) the things which thou hast seen; and the things which are: and the things which shall bee hereafter.

The things which hee had seen are written *Chap. 1.*

The things which then were are written, in *chap. 2, 3.*

And the things which should bee afterward are from *chap. 4. till chap. 22. vers 6.*

The things which John saw in *chap. 1.* are Christ's

Christ's preſence with his Churches, revealed in the firſt viſion, whereof the properties ſhew him to bee

First the Mediator and High-*The ſubſtance of the firſt viſion.*  
Priest of the Churches, admini-  
ſtring the affairs thereof in things  
pertaining to God by his walking in the miſt  
of the golden Candleſticks.

Secondly the King who hath all power to ſup-  
port the Rulers thereof; as holding the ſeven  
Stars of the Churches in his right hand.

Thirdly, the Prophet of the Churches, who  
diſpenſeth the word of God unto them, which  
as a two-edged ſword com's out of his mouth,  
*chap. 1. ver. 12. till 17.*

These are the chief properties of his preſence re-  
lating to the Churches, which are heightened with  
other circumſtantial perfections of his head, eies,  
feet, and whole countenance, &c. and withal,  
there are other properties of glorie expreſſed,  
which relate to his perſon in himſelf conſidered;  
by which hee is maniſteſted to bee the firſt and  
the laſt, bee that was dead and is alive, and living  
for evermore. and having all power of hell and  
death, verſ 11, 17. 18.

This viſion then tend's clearly to ſet him forth  
in his Mediatorie Office by the properties of his  
inherent and relative glorie.

The things which then were, are the ſeven  
Churches under Chriſt's *what Chriſt's intent in the  
ſeven Epiſtles written to the Churches is; and how it is  
gathered from the matter and words of them.*

care

### 34 *The Preface upon the Exposition*

care and administration, which are set forth in the seven Epistles, which by Christ's appointment and inditement are written unto them, in Chap. 2. & 3. wherein I conceive, that under the Characters of perfection and imperfection given to the Churches, and under the threatnings and promises, together with the admonitions reproofs, exhortations, and commandements annexed thereunto; all the degrees, both of the defection from Grace, and of the progress in grace, which our nature is capable of; together with the changeable conditions, under which the Churches should bee, till the Marriage of the Lamb com to pass, are set forth. For if wee should cast to minde the Rule of scriptural interpretation, heretofore mentioned; that *no Prophecie is of private interpretation*; it will appear from the words of the text, that these Epistles are by Christ intended, not onely to those particular Churches, or to the Angels thereof alone, which are named; but to all the Churches, which then were elsewhere in the world, and which should bee in all ages till his second comming; and to all the men of anie spiritual understanding that should hear thereof till the end of the world. Becaus it is not onely certain that Christ still hold's the seven Stars in his right hand, and Walk's between the seven Candlesticks, and speak's unto them; but it is evident by the matter of the promises, that they are universally applicable unto all the professors, in all ages, who shall

shall overcome, and bee faithful unto the end : and the peculiar admonitions at the close of everie Epistle do intimate no les ; for to my understanding these words, *Hee that hath an ear, let him hear what the Spirit saith unto the churches* ; doth speak this much ; that others, even all who ever should hear the tenor of these Epistles, ought to think themselvs spoken to, and concerned therein ; although they should bee no visible members of these particular Churches. For what els can bee the meaning of that expression, *hee that hath an ear* ; but that everie one should take that to him self which is said of and to these ? And then if wee observ the expression to run in the plural number ; *what the Spirit saith unto the churches*, this will make it yet more manifest ; that these seven are here put in instead of all : for no doubt the Spirit then spake effectually, and doth still speake to more Churches then to these : and therefore wee may conclude, that the things spoken off to them are taken as relative unto all, both men and Churches, not at that time onely, but at all times so long as the seven Candelsticks should bee on earth, and the Spirit hath a voice to speak unto them ; for to daie if you will hear his voice, out of *Psal. 95.* was not onely meant for that daie, but for this also, as the Apostle mak's it plain, *Heb. 3.* If then the narrow limits of this discourse would give mee leav ; it might bee made out, that in the cases of these seven Stars and Churches as here they are described ; all the varieties

### 36 *The Preface upon the Exposition*

rieties of the conditions of Professors, and all the fundamental defects of Church-societies, in all the Churches which have been since the Apostles times are set forth ; and that in the promises made unto them, all the degrees of perfection attainable in this life by single believers, or Societies, are expressed ; but this would bee a matter of enlargement beyond my present purpose : I shall therefore leav it till another season ; onely this may bee further observed as a translation

*The difference  
of the first  
and second vi-  
sion.*

from this first to the second vision : that in the first *John* saw the Administration of Christ's Kingdom as then it was on earth : but in the following vision which begin's chapter 4. hee is taken up from earth into heaven, to see the administration of the Kingdom there also, and from thence how it should bee managed over the whole world for the Church's sake in time to com : So that wee ought to take notice that the Manifestation of Christ, and in him the Myserie of Godlines doth fill not onely the Churches on Earth, but the Church also in Heaven ; and that God by him, as hee is in the Church both in heaven and earth, doth govern the world for Christ's interest, toward the fulfilling of his own counsel ; which tend's mainly to reveal the glorie of Christ over all, and the felicitie of thole that partake with him in his glorie ; as also by what means the world is subdued under him, and conquered by him for the good of his Church ;  
for



*The Preface upon the Exposition* 37

for this is the Issue of all, as in the close of this Prophesie doth appear by the coming down of the *New Jerusalem* from Heaven, and the making of all things new, to give unto the Saints their inheritance.

The second Vision then doth shew distinctly four things.

*First*, what the frame and constitution of the Church in Heaven is; How it is ordered round about the throne of God, and set in his presence, that it should take notice of the passages of his glorie, to acknowledg and declare the same. *chap. 4.*

*Secondly*, what the administration of affairs in heaven, and Government of the Church is over the world; how the decrees and counsels of God, and by whom they are brought to an issue? Here it is shewed unto the Prophet; that the whole administration of the government is put into the hand, and upon the shoulder of Jesus Christ alone; who by the Sacrifice of himself, as of a Lamb without spot, did meritoriously purchase to himself this honor; and by his seven eies of wisdom, and seven horns of almighty power is alone able to discharge so great a Trust, as to open all the Seals of God's decrees in their due times and seasons, concerning the government of the whole world for the good of his Church. *chap. 5.*

*Thirdly*, what changes are brought forth in the affair of the world, and what the condition

### 38 *The Preface upon the Exposition*

tion of the Church and Saints is therein; by the opening of six of the Seals, where is shewed, how after the preaching of the Gospel through the world; great troubles and terrible wars arise in the earth amongst men: in which the witnesses of Christ are slain, and lie as sacrifices at his Altar; but they are comforted with the hope of just vengeance to be executed upon the earth for their sakes after a season; and the enemies of Christianitie are terrified at the beginning of the execution of Christs wrath against them. *chap. 6.* And lest the Judgments which were to be executed against the enemies, should take hold of the freinds of Christ, there is a careful Provision made for the preservation of these from danger, and the Hopes of future glorie are assured unto them by the first fruits thereof. *chap. 7.*

Fourthly; what the destruction is which at the opening of the seventh Seal is brought upon the world; and what the glorie and settlement is, which is brought unto the Church of Saints therein: for the seventh Seal doth contain, and produce all what ever doth follow till the end of the Revelation. Here then seven Angels with seven Trumpets, are appointed to sound and declare the Judgments of God over the Earth which accordingly are executed, where the four first trumpets are remarkably distinguished from the three last; becaul to the last three, a warning of great wo is promised by an Angel over the inhabitants of the earth. As  
for

for the four first; they all tend to deprive the world of the third part of the Creatures, which are great comforts to the life of mankind; as of *trees* the third part, and of *all green grass*, which in proportion may bee the third part of lesser plants; the third part of *the sea*, and of *Creatures living therein*, and of the *ships that sail thereon*; the third part of *the Rivers and fountains of waters*; and the third part of *the Sun, Moon, and Stars*, and of *the light of the daie and night*: where wee may take notice of a gradual progress from the lesser to the greater judgments from earth rising up to heaven: and from the effects to the causes. *Chap. 8.* As for the woes, the first of them by Locusts is a tormenting judgment; not putting men to death but vexing them: so that they should seek death and not find it: and the second of them by horsemen is a destroying judgment, by which the third part of men on earth are cut off. *Chap. 9.*

Thus then by the second vision is shewed what in heaven is sealed in the hand of God, and what from thence is published to all the world; by the progress of the Gospel; by the sufferings of the Saints and their comforts; and by the judgments befalling to the world for their hatred to the Gospel: for their Idolatrie, and for their other sins of Murder, witchcraft fornication and theft: of which they repented not: and therefore the third wo is to bee brought upon them, when the seventh Angel shall sound: for at the time of his sounding, there

40 *The Preface upon the Exposition*

there shall bee no time of forbearance of anie more; but the full mysterie, both of wrath against the wicked, and of Mercie to the godlie, shall bee fulfilled towards the world, and towards the Church, both in heaven and earth.

*Concerning the third vision.*

Here then to shew this the third and last vision is given to the Prophet; which hee again receiveth on earth by the hand of the mightie Angel; which com's from heaven with the open book; and stand's both upon the sea, and upon the earth; where I observ

First for a Translation from the two former to this last vision; that as there are but three

*And wherefore the whole Book is to bee reduced to three visions.*

substantial differences of things revealed to the Prophet: so there are but three substantial diversities of places mentioned, where they are revealed, and three main changes in the frame of his Spirit in receiving them. The first substantial matter of vision is Christ's administration of his offices on earth amongst his Churches. The second is his administration of his offices in Heaven, over all the world, to propagate and preserv his Church: And the third is his administration both in Heaven and Earth, to make an end of all wickedness in the world, and to perfect the glorie and happiness of his Church; each of these matters are shewed to the Prophet, in the places where they were chiefly to bee translated; for to leav the  
sight

sight of the first hee was on earth, as amongst men : at the sight of the second, hee was in Heaven, as in the presence of God, and of the Saints perfected, and of Angels. At the sight of the third hee is on earth again ; but so, as communicating still with Heaven, and looking into it back again, as one com down from thence, and having still a relation to it. The frames of his spirit appear to mee diversified suitably unto these matters and places. For in the first vision hee is meerly passive, as a dead man to bee quickened. In the second hee is Actively passive ( as I may so say ) that is as one concerned in the businesse which are transacted ; hee is an inquisitive observer of the passages thereof. And in the third hee is effectually employed as a coagent, to help to fulfil the Mysterie of God by the spirit of Prophecie : and in each of these Manifestations Christ is represented to him, suitably to the administration which is revealed. In the first as a Man in dealing with men, in the second, as a Lamb offerd up to God in dealing with God ; and in the third, as a mightie Angel, in dealing with Satan and his Angels and with the powers of darkness in the world.

Secondly, for the opening of the matter of this vision, I observ, *And what the summe of the third vision is.* that the summe of all is, to shew when and how the Mysterie of God, which hee hath spoken by the Prophets should bee finished ; and to shew

## 42 *The Preface upon the Exposition*

this. First two means are used to lead *John* to the knowledg thereof: then secondly, the thing it self is summarily related, by word of mouth unto him, and after ward thirdly it is represented in several visions. The means leading to the knowledg of the finishing of the Mysterie, are two. First, an open little Book inable's him to prophesie. *Chap. 10.* Secondly, a Reed given him like unto a Rod, to measure the Temple, the Altar and those that worship therein.

The summarie relation of the whole business by word of mouth, doth concern the time of the treading of the utter court under foot, the power of prophesying given to the two Witnesses during that time; the war which the Beast shall make with them while's they prophesie, and the issue of that war set forth in the circumstances of their death and resurrection; and that which immediately doth follow thereupon both in earth and in Heaven. In earth, there was an earthquake which made the tenth part of the Citie to fall; and killed seven thousand men, and frightened the rest. The second wo doth pass; and the seventh Angel doth sound his Trumpet. In Heaven there is great joie and and thanksgiving offered unto God, because hee hath taken the Kingdom to himself, and doth reign over the Kingdoms of the world, to give rewards unto his servants. *Chap. 11.*

Hitherto the whole Series of matters concerning the Mysterie of God, hath been related in plain terms; to shew the things by which it should

should bee accomplished : now followeth the description of the visions ; by which the particulars of the things summarily mentioned in this Narrative are more at large revealed : whereby the Prophet is made to understand concerning the Mysterie of God ( which is, *Christ in the Church. Ephes. 5. 32.* or which is all one, *Christ in us the hope of Glorie. Colos. 1. 27.* ) what the state of the Church was in Heaven at that time ; and what it should afterward bee on earth, during the time of the Church's abode in the Wilderness ; during the time of her comming out of the wilderness ; and during the time of her Reign over the earth as the Spouse of the Lamb with her bridegroom.

*The visions shewing the fulfilling of the Mysterie of God have a respect to four times.*

At that time the temple of God in Heaven beeing opened and the Ark of the Testament therein beeing seen ; the Church as shee was constituted by the Apostles appeared, and brought forth a Man child, against whom the Dragon did set himself to devour it ; but the child was to bee caught up to Heaven ; and the Dragon to bee cast out of heaven upon the earth ; where hee set himself to persecute the woman which fled into the Wilderness, and to make war with the remnant of her seed. *Chap. 12.*

*Before the Church fl's into the Wilderness.*

During the time of the Church's abode in the  
D 2 Wilderness



## 44 The Preface upon the Exposition

2. *Whiles shee is* Wilderness the Myserie of iniquitie *in the wilderness.* tie is set up and come's to it's perfection in the earth, & God send's his judgment upon it when it is come to it's height. c. 13. till 18

*The Myserie of iniquitie appears, which hath two parts. One of the Beast, another of the Whore.*

This Myserie of Iniquitie hath is two parts; the Myserie of the Beast, and the Myserie of the Woman riding upon the Beast. The Myserie of the Beast ruling over the earth, is seen in one Beast coming out of the Sea with the ten horns; and another coming out of the earth with two horns.

Chap. 13. during the time of the rising and reigning of these Beasts over the earth, the state of the Church upon Mount Sion and God's ad-

*And the State of the Church, though in the Wilderness, yet also upon Sion, appears in like manner.*

ministrations for the knowledge of his will thereby unto the world; concerning the everlasting Gospel concerning the future fall of Babylon; and concerning the punishment of those that adhere unto the Beast; and for the waie of gathering up the harvest and vintage of the earth; are revealed. Chap. 14.

*The Judgments of God in his last wrath are poured out upon the Beast.*

God's Judgments upon the Beast are poured out in the Phial of his last wrath, whereunto seven Angels are appointed, and prepared. Chap. 15. and com-

manded to put the Judgments in execution. Chap. 16.

The

The Myſterie of the whore of Babylon riding upon the Beaſt, is ſhewed to the Prophet. chap. 17 and the Judgment which befalleth unto her, for her deſtruction is deſcribed chap. 18.

*And the Myſterie of the Whore and her judgment appear's alſo.*

The ſtate of the Church in her coming out of the Wilderneſs, is deſcribed in the congratulatory acclamations, given to God in Heaven at the deſtruction of Babylon, and at the preparations of the wife of the Lamb for the Marriage-Supper, and in the war which the Armies of Heaven under Chriſt's conduct do make againſt the Beaſt, the falſe Prophet, and the Kings of the earth. For by this means the power of all her adverſaries being deſtroyed, ſhee is fitted to appear viſibly upon the ſtage of the world. Chap. 19.

*3. Whiles ſhee is coming out of the Wilderneſs.*

The ſtate of the Church during her Reign with Chriſt on earth, is before the laſt Judgment a thouſand years; and after the univerſal Reſurrection, both in Heaven and earth, for ever and ever. Chap. 20. 21. and 22. till verſ 6.

*4. After that ſhee is com out of the Wilderneſs, during the time of her Reign with Chriſt.*

Thus wee ſee the contexture and coherence of the matter and parts of the whole Book: if then wee ſhould conſider how theſe particulars relate unto the maine ſcope of the Propheſie which is to reveal Jeſus Chriſt unto us, in the,

## 46 *The Preface upon the Exposition*

Myſterie of his Kingdom, wee ſee that everie thing is moſt directly ſubordinate thereunto, and that the whole doth moſt completely reach a full diſcoverie of the accompliſhment of the Myſterie, whereof the brief ſumme is this.

*The brief ſumme of the whole Myſterie of God, as ſet forth in the two laſt viſions of the Revelation.*

That the profeſſors of the name of Jeſus Chriſt; by their ſufferings for his ſake; by their teſtimonie of him in oppoſition to the Dragon, to the Beaſts, and to the Whore; by the Judgments of God againſt all theſe, to deſtroie their power, by the war of the Saints againſt them, by the ſetting of the Kingdom of Chriſt in the hands of his Saints; and by the Manifeſtation of the Glorie of the heavenlie Jeruſalem, comming unto them from Heaven to earth, whereinto the Kings of the earth ſhall bring their glorie; ſhall get the full victorie over the world, and with the purchaſe of the Inheritance of all things in the New Heavens, and the New earth; they ſhall have the enjoiment of the preſence of God for ever. In all which at this time, as to our preſent condition the oppoſition which the Beaſt hath to the Lamb; the falſe Prophet to the two Witneſſes

*And the things which at preſent are moſt conſiderable therein, which*

and the Whore to the Bride; and the manner of their warfare is moſt conſiderable: for in the oppoſite properties of their Natures and waies, the Myſteries of Iniquitie and of Godlineſſe are

moſt

most completely revealed; and by the manner of the war which is between them and the issue thereof, the state and relation wherein our inward man doth stand, as to either of the Mysteries, will bee seen: that wee may not onely know what partie to chuse in this quarrel, but also what to judg of the advancement of the partie wherein wee are found, towards the attainment of the Hope which is set before us in the Kingdom of Christ.

These things are worth a larger discours and discoverie; then my design is at this time to bestow upon them: but in reference to what hath been said already; and to that which is the scope of the following Treatise something is fit to bee added though but very briefly, to give you matter of further thoughts.

If it bee expedient then for us to take notice of the Mysterie of Iniquitie, and of Godliness as they are now working; and have been long ago wrestling against one another in the publick transactions of this present world; wee must look out for the Beast to finde him by the Properties of his Nature, and by the effects of the Government which hee hath exercised, and doth exercise upon the Earth; and for the Lamb to finde him by the same Characters.

The Beastlie nature of the life of man, is that which the Dragon doth exalt, and impower with all his might, as his vice-gerent, to have Dominion over the Inhabitants of the Earth;

*The discoverie  
of the Beast.*

## 48 *The Preface upon the Exposition*

for by this nature hee can onely have access now to us, and power over us: seeing hee is cast out of our heavenlie places, and overcome there in our nature, by the blood of the Lamb. The general properties of this brutish nature are these. First, to bee led without reason by meer sens. Secondly, to satisfie the sensual imaginati- ons and lusts of the flesh; and Thirdly, to do all things by a Brutish and bodilie violence and force, rather then in a friendlie and amiable waie; And fourthly, in case of opposition to destroe without mercie all that stand's in the waie of his will. Hence it is that in the 13<sup>th</sup> of the *Revelation*, this beastlie nature is said to bee like a Leopard full of spots, swift and cruel; to have the feet of a Bear; which grasp's both with the hindermost and foremost legs and claws, and to have the mouth of a Lion, to tear and deuour. The Government which this nature doth affect is absolute, to have all in sub- jection to its will, without anie other Rule or Law. So that it ruleth over others, as men use to rule over beasts, guiding them by meer sen- sual and imaginarie inducements which relate nothing to the will of God at all.

If then the Governors of a people make use of their power, to satisfie the inclinations of flesh and blood, in fulfilling their lusts and sen- sual affections, without anie due respect unto the end of their place: : but seek by meer force to make their will a Law to their Subjects, by bringing them to an absolute Subjection, that they

they may suffer themselves to be ruled, as beasts  
 use to be ruled by men; who being ignorant  
 of the designs of men, are led onely by sensu-  
 al objects of pleasure and of terror: if (I saie)  
 anie Governors have this aim, and follow the  
 waies, by which this kinde of greatness over  
 others may be established; they ought to take  
 notice of themselves, and others may observe it  
 also of them, that they are none other but the  
 Dragon's Vice-gerents on earth, and that they  
 rule in his name, and in his waie over the  
 sons of men. Now how manie Potentates have  
 hitherto in all the Nations of the Earth, in-  
 tended to rule over their Subjects in another  
 waie, I confess I am not able to relate. But  
 how manie have apparently studied to be abso-  
 lute over their Subjects, as over beasts, and  
 in cases of opposition have shewed themselves  
 as Leopards, Bears, and Lions against  
 them; and have made these properties of their  
 waie, their glorie; is so apparent that I shall  
 need to saie no more of it; but shall leav it un-  
 to your thoughts.

But the Lamb-like nature of  
 the life of man; and the waie of *The discoverie*  
 the Government which is su- *of the Lamb.*  
 table thereunto, is that which  
 Christ as a spiritual man doth exalt in the so-  
 cieties of mankind. The properties of a Lamb  
 may be seen in the relation which it hath to  
 other beasts, to the creatures of it's own kinde  
 and

50 *The Preface upon the Exposition*

and chiefly to mankinde. In respect of other Creatures it is most meek, and most harmless; the hornes which they have are not for offence but for defence in respect of their own kinde, they are most fit to live in a societie. For if they bee alone, they are lost, and become a prey to other beasts. In respect of man, the Lamb or sheep is the most useful, and most serviceable creature of anie other; for they both feed him and cloth him; and that without much trouble unto him. As for the waie of Government which is suitable to the nature of the Lamb; wee see that it is none other, when they are without a Shepherd; but the Imitation of example; that when one goeth before, then all the rest do follow: and if they have a Shepherd, they follow him, and take notice of his voice, to distinguish it from the voice of a stranger. If then the Governors who are over the Flock of Christ have not these properties in the waie of ruling the Common-wealth of Israël; that is, if they are not eminent for meekness, and harmlesness towards all men, making use of their horns and power onely for defence and not for offence; if they are not sociable, and by condescension of spirit humbly equal to those that belong to their societie: but seek to keep themselvs high, and at a distance, and solitarie from others and if they are not willing to give themselvs up, both their wool and their substance, for the service  
of



of mankinde; they are not Christian Magistrates, nor they rule over their Subjects, as Christ's Vice-gerents, or in his name and waie. For hee as the first Lamb of the Flock, in his precedencie did never carrie himself otherwise, then thus before the Flock, to oblige all to follow him, but chiefly they who professing his name, are in the formost rank before others to lead them, ought to follow him closest.

If now wee should compare these two Mysteries together in their opposition to each other, wee may observe that as Leopards, Bears, and Lions live not in Flocks and societies, as Lambs do, but alone by themselves; so it is with Potentates and Monarchs.

*Imperium non patitur duos. Cæsare priorem, Pompeiisue parem ferre nequit.* The comparison of the Government of the beast, and of the Lamb.

Leopards, Bears, and Lions live by preying and devouring other weaker Creatures, wherein they are the emb'eme of the Tyrannie of Monarchs, and wee see that most of them wear these Creatures as the glorie of their scutcheons: but Lambs and sheep living in flocks to strengthen each other, represent the equality of a Common-wealth, and the waie of it's strength. Leopards, Bears, and Lions need no protection, nor can they bee ruled but by a prison; becaus they make themselves formidable unto all other Creaeures; but sheep and  
Lambs

## 52 *The Preface upon the Exposition*

Lambs are a prey to all other Creatures, except they bee protected by a Shepherd, and kept in folds, which doth represent that Christian Common-wealths, except they bee protected by an higher power then their own, which is as far above the nature of man as man's nature is above sheep and Lambs, they cannot bee in safetie. The dependencie then of sheep upon their Shepherd is an embleme of the life of Faith; but the absoluteness of power, in wilde Beasts, to trust to their own strength, is the embleme of the greatness of Potentates, and such as betake themselves to stand by their own sufficiency, in reference to Man, these wilde beasts can never bee brought to do him any service; but prey upon him, and devour his substance; but sheep and Lambs are the support of his life, and are without resistance slaughtered and sacrificed for his good, which is the embleme of self-denial, wherein Jesus Christ the chief Shepherd of the flock is gone before all the Governors of the Common-wealth of Israël; to shew them that they ought to give up themselves as a sacrifice for the publick good of their Flocks. Lastly, it is the beast's waie of Government to enforce obedience by violence; but it is said of the Lamb upon Mount Sion that his Flock of 144000. Lambs did follow him whether soever hee went; to shew that the Vice-gerents of Christ, which are appointed to rule his people in his name;

name, go before their brethren in the waie of Righteousness, and such as are true Christians indeed, follow them out of a loving inclination; and this is the best waie of Government that can bee settled amongst men; namely to bring all to imitate Christ Jesus on all sides, both they that bear rule, and they that are ruled. Now how far our Rulers are bent this waie, I shall refer it to their own conscience to consider; and how far their Subjects set themselves through love, to follow that wherein they go before them in righteousness: I shall not need to mention; but I may take up a woful lamentation; that some who ought most to encourage their fellow-Subjects to this dutie; are most averse from it themselves, and disaffect others from it. But I shall not insist further upon this mystrie of Iniquitie, this shall briefly suffice for the opening thereof at this time.

The second thing which I proposed to touch, was the mystrie of the fals Prophet, and of the two Witnesses, and hereof briefly thus.

The fals Prophet his work is *The discoverie of the fals Prophet.* to uphold and to advance the interest of the power, and the absoluteness of the beastle Government, and to bring all men to bee in subjection thereunto, the means which hee useth to effect this is two-fold; the one is a deceitfulness of persuasion, and bewitching of

## 54 *The Preface upon the Exposition*

of the Imaginations of ignorant men by lying miracles; to make them believ, that in the beast there is a Divinitie, and that his image ought to bee worshipped; the other is a coërcive power of punishment to bee inflicted by the, fals Prophet's procurement upon all those who do not subject themselvs unto the beast; either by waie of Adoration, to fall down before this Image; or by waie of receiving as a token of subjection the mark, the name, or the number of the name of the beast; namely, that such as should not worship his Image should bee killed; and such as should neither take his marke, nor his name, nor the number of his name upon them, should have no libertie of commerce; and to prosecute these designs, is the whole emploiment of the fals Prophet; which that wee may the better understand, let us consider the particulars.

The *Image of the Beast* which is to bee worshipped, I take it to bee that absolute greatness which the second Beast doth attribute unto himself, and doth exercise over the Subjects of the first Beast in his pretence; for the text saith, *that hee exerciseth all the power of the first beast before him, chapter 13 vers. 12.* that is; hee doth set up a waie of Government, as absolute, as that of the first Beast's, is in conformitie thereunto, to establish it, and hee had power to give life unto the Image of the Beast,

as the text saith, *vers* 15. which I understand thus; that the second Beast had power given him, by the first Beast's permission; to give life to the Image of his absoluteness, and to the exercising of his power in the hand of the second Beast, and to make it both speak, and *caus* all to bee killed that should not worship his Image, to make the image speak, is to make his power give sentence of death; and to *caus* all to bee killed, is to see that sentence executed against all such as should not acknowledge the Autoritie, form of Government, and Laws and Canons of his making to bee divine functions. For the Canon Laws are made in imitation of the civil Jurisdiction, and in their kinde of a like power, or the same with that of the first Beast, the one relating to the Civil, the other to the Ecclesiastical State, By the *mark of the Beast*, I understand the Irrationalitie of obedience, and brutalitie of those that subject themselves blindfold in all things, without respect to Conscience, or the knowledg of anie rule in order to God's will; such then who by a blinde submission through worldlie and sensual motives subject themselves as Beasts use to do, to those that ride upon them; and are led wheresoever their riders will drive them, have the marke of the Beast upon their spirits, and if they make open profession of this kinde of blinde obedience to bee their dutie, they take the mark of the

## 56 *The Preface upon the Exposition*

the Beast in their forehead ; but if they practise it as hirelings for a reward, they take the mark of the beast in their hand.

By *the name of the Beast* I understand , the names which for distinction's sake , the fall Prophets everie where take unto themselves, that they may thereby set up themselves to bee followed , and owned by their Disciples ; which how this is practised, no man can bee ignorant of.

And by *the number of the beast's name*, I understand the partialitie of reckoning, and inequality of account , which the fall Prophets oblige their followers to make of men, in order to their parties ; for according to the relation which men are thought to have to this , or that faction and partie ; so they are esteemed of , more or less , for that name's sake whereby they are characterized , and under which they are numbered ; nay, in these our unchristian factions , by the zelots of parties it is reckoned upon, as a Dutie , not to account of anie man (let his worth bee otherwise what it will) further then as hee doth own them, and the name of their partie ; and this I suppose amongst manie other things , included in the number 666. may bee represented therein, in respect that this number is nothing else but a threefold repetition of it self in units, in tenths and in hundreds : and cannot bee multiplied by anie square root without a fraction ;

on; and in it self six is but the half of twelve, which is the number of the Tribes of Israël; but upon these numerical Mysteries I love not to stand. I shall therefore conclude with this one word; that all, who pretend to have a mission from the Lamb, and think themselves his true Prophets, should do well to examine by these characters the ground whereupon they stand, and the waies wherein they walk, lest they mistake themselves in their account of themselves, and bee found in the end the Prophets of the Beast, and not of Christ.

As for the two Witnesses, *The discoverie of the two witnesses.* they are set forth as opposites unto the Beast, for it is said, that *the Beast doth make war with them.* Chap. 11. 7. their Character is, that they prophesie in Sackcloth as mourners, that their design is nothing else, but to bear witness unto Christ, by the manifestation of the Truth without humane Interests; and consequently, that they studie not by outward means, to set up themselves, or gain followers who should bee in subjection to them, and under their spiritual jurisdiction; nor do they applie themselves to the fancies of their hearers, to work some strange impressions upon them, by raising them to the admiration of their Notions, of their Eloquence or parts; but speaking the plain truth in love; a word of fire to melt the Conscience of sinners doth go

E

out



## 58 *The Preface upon the Exposition*

out of their mouth, which doth slay the wicked spirits, who set themselvs against them, and according to their word, the Heavens are shut up in the daies of their Prophecie from sending anie showers of blessings upon men's souls; and the earthlie and outward estate of men is smitten with all manner of plagues, for not receiving the word of their testimonie, as Egypt was by *Moses* and *Aaron*. These two Witnesses are said to bee the two Olive trees, and anointed ones, who stand before the God of all the Earth, *Chapter. II. vers. 4.* which beeing compared with *Zach. chap. 3. and 4.* tell's us, who are meant by these two Witnesses: for these *Jehoshua* and *Zerubbabel* are anointed, and established to bring back the captivite of *Judah* and *Jerusalem* out of *Babylon*, which they were to do not by the might and power of men, but by the Spirit of the Lord, and the efficacie of his grace.

The difference then of these two Witnesses from the fals Prophet is in this. First, that hee is but one who doth exercise a two-fold power; that of the Beast, and that of his own devising, which is a pretended one of Miracles; these are two whose testimonie is one and the same, and the effect thereof towards men, but one from them both. Secondly, that hee taketh upon him a Coërcive power; and to bring people under his

*The comparison  
of the fals Pro-  
phet, and of the  
two Witnesses.*

his yoke, hee sets up differential tokens, viz. the Beast's Image, his mark and name; but these make use of none other power, but of that which is properlie propheticall; nor do they press anie distinct and particular notes of subjection to themselves upon anie coërcivelie; but haue power onely to plague such as receiv nor the Testimonie of Iesus. Thirdlie, hee doth work upon the ignorant imaginations of sillie people, strange impressions of admiration concerning the Divinitie of his own waie; by deceitful persuasions which are a kinde of witch-craft, whereby people are made to cleave unto his worldlie interest, as a slave unto the same; but these labor not to gain to themselves, the affections and fancies of people; but to gain their understandings to the knowledg of the Truth, and their consciences to the Subjection which is due to Christ Iesus without partialitie. So then fourthly, the fals Prophet in a word, exalt's and seek's to set up himself in the spirits of men; but the two Witnesse humble and denie themselves, that the Crose of Christ may bee exalted over their spirits, and hee onelie set up in the hearts of men. Fifthly and lastly, the fals Prophet meddling with State-matters, take's both the Ministerie and Magistracie upon him, making the one subordinately to serv the other's turns, in reference to men; but the two Witnesse who are faithful Magistrats and Min-

## 60 *The Preface upon the Exposition*

sters, join their Testimonies in their place coordinately; to make out one waie of righteousness and truth, to the consciences of men, in reference to God in Christ. And this much concerning these.

The third thing to bee spoken of, is the Mysterie of the Whore, and of the Bride.

*The discoverie  
of the whore.*

The Angel telleth *John* plainly, chap. 17. vers 18. that the woman which hee had seen riding upon the scarlet-colored Beast, with a name written on her forehead, *Mysterie Babylon the Great;*

*Vers 5.*

*the Mother of Harlots, and Abominations of the earth, was that great Citie which reigneth over the Kings of the earth.* Now it is evident that Rome alone as Papal, hath reigned in a Mysterie over the Kings of the Earth, ever since heathenish Rome determined, which reigned not in a Mysterie, but with outward force over these Kings, and in that respect was the fourth Beast seen by Daniel: therefore if wee can observ what the Properties of her whorish nature and practice hath been; and how shee hath brought forth Harlots and all abominations in the earth, wee shall discern this Mysterie, and discover those that partake therein with her. The text saith, Chapter 17. vers 4. that shee was arrayed in purple and scarlet; and decked with Gold, with precious stones and pearls; and that shee had in her hand a Cup full

full of abominations and filthines of her fornications; and chapter 14. vers 8. It is said shee made the Nations drink of the wine of these fornications, and Chapter 18. vers 3. that the Kings of the Earth have committed fornication with her.

By the woman is understood the Romane Hierarchie, which hath born Rule over all the world, and rid in triumph upon the mindes of all men, as upon Beasts.

Her decking and raiment of purple, of Scarlet, of Gold, of precious stones, and of Pearls, is the outward visible magnificence of that worship which shee set's up, which hath none other beautie, but such ornaments to amuse the Imaginations of foolish people, and bewitch them with the formalities of Cerimonies.

Her Fornications are the love of this present world, whereunto shee doth allure men to commit Whoredom with her: by the enjoyment of power, of profit, and of pleasures, which shee studieth to furnish her lovers withal and to deprive other men off.

Her abominations are all manner of sinful and unconscionable practices which shee doth allow of in all who serv her ends thereby, whereof shee make's a trade, although they bee never so abhorrent from the light of Christianitie, and of Nature; these abominations are the Idolatries which shee hath set up;

## 62 *The Preface upon the Exposition*

and the dispensations which shee hath given to all unnatural sins, and unjust practices, as Sodomie, Incest, Murther, Breach of Covenant, and oath in all manner of Contracts. Rebellion of Children to parents, and of Subjects to Magistrates, all manner of fraudulent circumventions, and oppressions of the innocent, and such like.

The cup which is in her hand, whereby shee causeth all Nations to drink, and swallow down these abominations; is her pretended Autoritie, as the unerring Church having power to binde and loose all things in Heaven, and on Earth, in order to men's Consciences; and to manage all the reasons of State, and publick affairs of the world; with supreme Jurisdiction, *in ordine ad spiritualia*. And the Fornication which the Kings of the Earth have committed with her, hath been their compliance and correspondence with her, to make use of her power and influence, towards their neighbors and Subjects, to gain credit thereby unto themselves; together with the studie of her Policies, to learn from her the maximes of deceit, which are the reasons of State-advantages, to get power, by which means shee hath intelligence of all the Counsels of Princes, becaul they are brought to drink them out of her Cup, and make use of her embraces and favors to bring them to pass; and her whorish studie is onely to keep them

them all at variance one with another, and to make them severally depend on her Love, that shee may alwaies arbitrate their affairs, and their interests may bee subject onely to her favor, and so far as anie Hierarchie on Earth, or Church constitution doth make it self by these waies considerable in a State, or by waies like unto these seek's to bee respected by the meaner or higher sort of people, they all drink of the same Cup of her fornications. Let not therefore anie form of outward worship recommend it self to the followers of the Lamb by anie interest of State, nor let anie sort of men, who pretend to Religious administrations, applic themselves to the practices of this nature, nor anie true Christian Magistrates intend the compliances and correspondencies of this kinde, and for such ends; with anie Masters of formalities, who go a whoring after the appearances of outward things in matters of worship and of State, which take either onely, or most with sensual imaginations, who may bee rid upon like beasts.

As for the Bride, wee expect her from Heaven, for it is apparent, that as yet wee have no permanent Citie here on Earth, such as the Apostle hath described the Lamb's wife to bee in Revelation Chap. 22, ver. 10, till the end. wee therefore seek this Citie which hath foundation;

*The discoverie  
of the Bride.*

## 64. The Preface upon the Exposition

dations ; and if wee walk by faith to get an entrance into her , Let us wait through the Spirit for the Hope of Righteousness , which is promised to the Saints ; and walking after the Spirit and not after the flesh , so far as wee are advanced in the new Creature, so far are wee fitted and prepared for the Bridegroom's coming , to enter with him into his wedding-Chamber. How far anie Societies of Churches , or single Church-Congregations have received the favor *to bee arraigned* Revel. 19. *in fine linnen , clean and white ,* vers 8. *which is the righteousness of Saints ;* is to mee, as yet not apparent ; for I must confess that I have not seen anie perfection in anie of them ; and I know that I have made it a good part of my work to visit them all , and to consider them in their waies , aswel abroad as at home, in respect of their severall associations : and truly the *Laodicean* temper is over us all ; and if wee repent not and becom zealous in the waie of Righteousness ; and of holie Communion without partialitie and without Hypocrisie ; no doubt Christ will spue us all out of his mouth , and call unto him another people, which shall bee made readie for the Marriage-Supper of the Lamb ; and although this seem's to bee a sad sentence over the Churches which are now counted wise Virgins ; yet there is neither want of Charitie in it towards them,

as



as if I did not wish them well ; nor want of Hope for them , as if I did not expect their Reformation ; but in both these respects I do bear witness, that none of them all are the Bride whose coming out of the wilderness is expected ; but that all their visible estates are the outward Court , which is given to the Gentiles, wherein to this daie, they tread the Holie Citie under foot ; and are in the wilderness of spiritual desolation and confusion ; but that out of their invisible state , which is the inner Court and Temple , wherein they have Communion with God , and one with another ; a Citie at last will rise up and appear, is my confident expectation , and that this may come to pass speedily, it shall bee my constant praier ; but to bring this to pass, I finde by the Revelation, that not onely *Babylon* is to bee destroyed with mightie Judgments from Heaven, and that the Beast is to bee plagued and punished , but that the armies of Saints under Christ's conduct shall from Heaven come, in Battel-array , and war against the Beast , and fals Prophet , and the Kings of the earth ; now how far this battel is carried on in these our daies , and to what parties wee are engaged, and in what waie wee put forth our strength to fight , and what interest wee fight for, whether for Christ's purely , or for our own also as it is mixed with that of the King's of the earth , and in them with the beast's , will bee  
our

## 66 *The Preface upon the Exposition*

our wisdom seriously to consider ; and I wish that my Countreie-men in *Scotland*, who have fixed so strong an interest upon the terms of the Covenant, and are counted a wise Nation in the world, might bee made so spiritually wise as to discern their own station, and what help they give unto the Beast by their present proceedings, and it is my heartie desire that the Brethren here, who for the sake of *Scotland* in reference to the Covenant, keep themselves at a distance from the main work ; and obstruct by their non-concurrence in things good and lawful, the progress of our Reformation, might bee awakened to see the posture wherein they stand, in this their warfare, and if this plain discoverie of the state of the Quarrel between the Beast and the Lamb ; between the fals Prophet and the two Witnesses, and between the Whore and the Bride that is now comming out of the Wildernels, may bee a means to open the eies, and undeceiv anie of them ; I should rejoyce at it : however I have herein discharged my Conscience, and born witness without partialitie to the Truth, so far as it is reveled unto mee, which I hope I shall never refuse to seal with my death, if need bee, and this I conceiv is the onely waie of our warfare, who pretend to bee followers of the Lamb, in the work of the Ministerie, that wee should have none other weapons of our warfare,

*The manner  
of the warfare.*

warfare, but one Sword amongst us all, which is that, which proceedeth out of his mouth; and that our waie to fight with this weapon, against our adversaries should bee none other; but to follow Christ in our lawful Calling ( which is *our white horse* ) and with an holie blameless personal conversation towards all men ( which is our *fine linnen white and clean* ) for herein doth lie our whole strength, and what application soever wee make to other weapons, which the powers of darkness can make use of as wel as wee; they will but weaken us, and in the encountring with the Inhabitants of the earth, wee shall finde them stronger at those weapons then wee can bee: so that by such means, I expect not that they shall fall before us, although our victories bee never so great; therefore as for mine own part, till I can perceive, that wee who pretend to bee in the first rank of the Lamb's followers, can make better use of these spiritual weapons then hitherto wee have don; and can in the Communion of Saints join our forces together, otherwise then now wee do, to imitate the Captain of our Salvation;

68 *The Preface upon the Exposition*

I shall bee a man of no great expectation; yet becaus I believ that these things shall com to pass; and that by the armor of light the Children of light will at last prevail; therefore I do speak, and becaus I both believ and speak, therefore I am not inclined to make haste; as som ( who take the shadows of their own conceits; for the Substance of Christ's Kingdom ) are inclined to do; for this caus, although I will not contradict the appearances of Hopes, which the autor of this Treatise doth give unto the Protestant Caus, to rise within a few years in a considerable Posture against Poperie; yet I must take leave to confess, that although the splendor of the Whore, and her influence upon the Kings of the earth, and the power of the Papal Sea as it is Hierarchical, were utterly consumed and abolished, by the brightness of Christ's appearing in the Spirit on the one hand, and by the hatred of the whore's Lovers, and the turning of their hearts against her on the other hand; yet that the war with the beast, and with the fals Prophet, and with the Kings of the Earth shall continue; and that the beast and the fals

fals Prophet, with the Kings of the earth will bee found to have their friends not onely amongst those who are called Papists ; but even amongst those that are most fierce enemies to Poperie, and count themselves the best of Christians and reformed Protestants. It is one thing to bee no friend to the State, and predominant power and craftines of the Whore, as shee appears from without, and in another place at a distance from us : and another thing it is to renounce the beastle nature, and the deceitfulness by which we are led to embrace the Image, the mark, the name, and the number of the name of the Beast within our selves, that is for our own interest, and the concernments of flesh and blood. I do not finde in the last battel the Whore named at all ; I finde only as leaders of the partie opposite to Christ ; the Beast and the Kings of the earth ; which I take to bee the Beast with his horns ; for the Horns which are in the heads of the Beast, are the Kings of the Earth, which make use of the Bodie of the Beast, & of her strength, and are made use of, by the heads of the Beast

Chap. 19. 12,  
13.

to

70 *The Preface upon the Exposition*

to war against the Lamb, and I finde, that these horns, although they fight against the Lamb; yet that they are not alwayes friends with the Whore; and for their own interest's sake, not onely rob her of her ornaments; but feed upon her flesh, although for a season, whiles it was their supposed advantage, they suffered her to ride upon them, and govern them with the bridle of her autoritie: but when shee is cast off from the beast's back, the Beast and his horns are as strong as ever; and more fit to fight in their brutal waie against the Lamb then before; I believ therefore, that the Whore as shee is alreadie little considerable in comparison of what shee hath been; may vanish and bee made desolate by her own beastlie complices before the last battel; but I believ not, that wee shall have anie great earthlie Potentates at all, ever to appear for the Lamb in this battel; but that they shall all joine alwayes with the beastlie nature of men, against the Lamb-like holie nature of the Saints; to discountenance, to oppose and to destroie it, but wee have a promise, that although the two Witnesses of the Lamb, shall

shall bee killed by the Beast, when they have finished their prophesying in Sackcloth; yet that the Lamb, when hee shall com in his own appearance, with more witnesses then two or three; even with a whole armie of witnesses; not in Sackcloth upon earth, but in their fine linnen, white and clean; and upon their white horses, in their spiritual employments, as Citizens of the Kingdom of heaven, following their leader against the powers of the earth; when (I saie) the Lamb shall com thus attended, the promise is, that the Beast, and all his horns shall bee overcome by him: for there is no power in the world able to resist the united strength of the holie ones, and the dints of the sword which hath two edges which *Heb. 4. 4.*

beeing able to divide between the soul and the Spirit, and to discern the subtillest thoughts, and the deceitfullest intents of the beastlie heart of man it shall undoubtedly slae them; therefore although I finde not the fals Prophet here mentioned as active in leading on the war (whereunto certainly for the contrivance of it on the Beast's part, hee cannot bee wanting)



72 *The Preface upon the Exposition*

wanting) yet hee is found to bee taken prisoner with the Beast; and with him cast into the Lake which burneth  
*Revel. 19. 20.* with fire and Brimstone. The Whore and the fals Prophet are cleerly distinct Mysteries, and have their severall waies of Acting, though with a concurrence; for so long as the Myserie of the Whore doth last, which the fals Prophet (who is the intellectual subtiltie of the Serpent's nature in man; as the Beast is his brutish sensualitie and strengrh) fed with prosperitie, and delicacies did beget, and set upon the Beast's back, the said fals Prophet doth make use of her, that by her baits and allurements hee may draw the Inhabitants of the earth to drink out of the cup of her fornications; but when prosperitie and delicacies cease, by reason of the phials of Gods wrath upon the Beast, and the distress of Nations, then shee is not of use any more; but the fals Prophet which begat her, will, to serv the Beast's interest, destroe her also, and will bee active in another waie against the Lamb without her. And thus I conceiv the bat-tel will bee, or is alreadie formed, on the  
side

side of the beaſtlye partie, which fight's onely to maintein the intereſt of fleſh and blood, which is ſelf-greatneſs, and the conveniences of pleaſure; with all outward force and deceit, againſt the intereſt of the Spirit, which is ſelf-denial, and the conveniences of ſerving others in the Kingdom of Chriſt through love: and by the other ſide the battel is formed in the ſpirits of the Saints, to maintein the intereſt of the Lamb of God, who having taken away the ſins of the world, will now appear to deſtroie the works of the Devil, by ſetting up the power of his life amongſt men; till therefore I ſhall ſee either the Characters of this life apparent in the beautie of Love and Holineſs amongſt us; or the waies fully opened and prepared, by which the power of the life of Chriſt by his word will becom prevalent, to lead all men's thoughts and affections captive to the obedience of his will: I ſhall not much rejoyce, nor greatly triumph at anie of our outward Conqueſts. I remember that the Whore was long ago caſt out from amongſt us (for our Hierarchie by the King and Queen's conſent was abo-  
F liſhed)

74 *The Preface upon the Exposition*

lished) before the Beast begun to rage and fight; so then as amongst us; so also in all Europe, the Papal Hierarchie may bee cast off, and yet the beast's rage bee greater then ever for the interest of a tyrannical power; aswel over the Consciences, as over the bodies and estates of men, and that two manner of waies, either by the absoluteness of a governing power, through the necessities of war, enforcing all men to concur with the interests which it settle's, for common safetie, to preserv us in freedom from a foreign power; or by a total dissolution of all government, wherein everie man who hath more might then his neighbor, may take a libertie to tyrannize over him, and oppress him without controul: by both these waies the Beast may rage over all Europe, against the Lamb-like state of Christianitie, a long while after the destruction of the Pope; and Protestants may, by the means of the fals Prophet bee intangled amongst themselvs, and embroiled into quarrels, and beastlie animosities, for the designs of flesh and blood as much as ever; for if God send not forth another Spirit

Spirit, then as yet is apparent in the greatest part of our Professors, to unite us in his waie, and to guid us in this warfare, wee shall bee found as much as anie to favor the Beast. Till therefore I can perceiv, that the banner of this Spirit is lifted up amongst us; and that those who are upright in heart rank themselvs under it; and make use of the weapons of Righteousness, and the armor of Salvation; for the end for which Christ hath put them in their hands; I shall not conceiv much of anie sudden enjoiment of the glorious libertie of the Sons of God; nor of anie full deliverance from the bondage, whereinto Satan by the power of darkness, and the spiritualitie of malice, hath brought our beastle nature. I watch therefore, and look out more after the appearances, and discoveries of these things, then after other outward events and change. I know that the shakings and Changes of States tend to make waies for this object of my Hope; but I know also, that before I can partake of it there shall bee a greater change brought upon the Spirits of men, then now is upon their outward Estates. God hath hitherto been shaking the earth to some purpose; but hee hath said that hee will also shake Heaven; this hee hath begun to do, and will do more fully; becaus his aim is, as the Apostle saith, not onely to shake these things, but also to remove the

Hebr. 12. 26.

## 76 *The Preface upon the Exposition*

things which are shaken; that the things which cannot bee shaken may remain. I therefore look out to see the foot-steps of his proceedings towards the accomplishment of this promise; for till the things which are shaken in the Spirits of Professors, bee removed out of them, I cannot expect a cleer manifestation in, and settlement of their spirit about the things which must remain; and till this appear, and break forth amongst us, I cannot also saie, that the Bride is com out of the Wilderness, or that wee have gotten the conquest over the Beast, and over the fals Prophet.

When therefore the banner of the Spirit of love without partialitie, shall bee lifted up in the beaurie of Holines, as the Ensign of the unitie of Faith, and the badg of the comitron profession of Christianitie amongst Professors, and when the Magistrates and Ministers shall understand their true conjunction in the waile of their Testimonie; when by this means the Lord shall have washed the visible filth of the daughters of Sion, and shall have purged the blood of Jerusalem from the midst thereof, and shall also create upon everie dwelling place of Mount Zion, and upon the assemblies and glorie thereof, a defence; also the Prophets shall not studie to make themselves any more considerable by a peculiar interest upon believers; but shall know how to propose in common the waies of edification, to demonstrably,

demonstrably, that everie one who shall sincerely affect the knowledg of Truth shall finde no difficultie to com by it: when the names of the Idols, which everie partie for distinction's sake have made unto themſelves, shall bee cut off: when the mercinarie waie of serving the Common-wealth of Israël; chiefly in things belonging unto God shall ceas; when the just measures and dimensions of the Citie of God shall bee known to the Master-builders, and the waie discerned how to open the dores thereof unto those that have a right unto the tree of life: when the Temple in Heaven shall bee opened, and the ark of the Covenant seen therein, when the Children of Israël shall com, they and the children of Judah together, going and weeping and seeking the Lord their God, and asking the waie to Zion with their faces thitherward, then and not till then, shall I expect that the Bride will bee suddenly prepared, and com out of the Wilderness to celebrate the marriage with the Lamb. And when together with these preparations of her comming, and of the Supper of the Lamb; the sword of the Spirit, the word of God according to the Scriptures of the Old and New Testimonie, shall bee drawn out of the sheath thereof by that evidence of the Rules of Interpretation, which none shall bee able to contradict: and by that exactness of order of the waie of Pro-



phetical exhortation: so that none shall be able to complain of the want of just freedom, to propose Truths or Scruples; and yet bee restrained from the licentiousness of passionate railing, proud disputing, and vain jangling; and by that meekness of love, power of zeal, and prudence with discretion in the application, to correct the particular errors of men's waies, so that there shall bee no cause of offence offered to the single-hearted, although the wicked one shall bee discovered and slain in them: when (I saie) the sword of the Spirit shall bee thus unsheathed, then I shall expect, that Judgment shall bee laid to the line, and Righteousnes to the plummet, against the unrighteous self-seekings of the Beast, and that the hail shall sweep away the refuge of lies, and the waters overflow the hiding places, which the false Prophets have made unto themselves: for then the foundation which is laid in Sion will bee seen; and by the conformitie which everie thing in the Spirit of man shall bee obliged to have to Christ, it shall bee tried (whether it bee matter of theorie, or of affection, or of Practice) that the all-sufficiencie of the anointing of Christ in his Saints; may appear, and bee found alone effectual (without the tricks of Humane Philosophie, of Politie, and of power) to slay the wicked, and to direct the Spirit of man to all the secrets of Divine and Humane



Humane wisdom : which shall bee found nothing but meer fallacies, further then it hath a direct relation, and subordination to manifest the life and glorie of Christ Jesus: when I saie this Sword shall bee thus made use of, and applied, then, and not till then, shall I expect that the Beast and the fals Prophet shall bee taken alive, and destroyed. and till this bee don, Satan cannot bee bound up from seducing the Nations of the Earth. Thus you see the grounds of the Hopes of

Your friend in Christ

John Durie.

At my Chamber

Novemb. 28.

1650.



F 4

Clavis



I have a letter from which I have found out  
 that your father is still in the hospital  
 and I hope you are all well  
 I have not heard from you for some time  
 and I am sure you are all well  
 I have not heard from you for some time  
 and I am sure you are all well  
 I have not heard from you for some time  
 and I am sure you are all well

Yours affectionately

John Smith

John

Yours affectionately

John Smith



*Clavis Apocalyptica :*

Or ,

A Prophetical KEY,

BY WHICH

The Great Mysteries in the Revelation of *S<sup>t</sup> John* , and in the Prophet *Daniel* are opened ;

It beeing made apparent

That the Prophetical Numbers com to  
an end

With the year of our Lord 1655.

Judicious Reader !



Doubt not, but there bee  
manie, especially those, who  
have anie Interest in the  
condition of Common-  
wealths, that are desirous  
to know what a length may bee the end  
and

## To the Reader

and issue of this present Combustions and Continuance of Wars, that are spread over the face of Europe. Whereof the Revelation of St John doth give information. But in respect it is commonly held and reputed a Mysterious and dark book, I offer here a Key. Whosoever doth well applie the same, and observeth the Method and Harmonie of the Revelation, and also diligently pondereth and considereth the second and seventh chapter of the Prophet Daniel, hee will finde his desire satisfied, and easilie discover the Event of these wars. Farewel, ( Wel-meaning Reader ! ) and bee patient for a short time; thou shalt see the end of these distractions in great Revolutions both in Church and State, within and without Europe.



## *Clavis Apocalyptica.*

**H**He eternal and true God, to manifest his Fatherlie and faithful Providence, which hee, without intermission, dispenseth to his People, hath severally, in *the Old Testament*, for the comfort of the godlie, and warning of the wicked, set and prefixed certain times, how long hee would connive at the distresses and persecutions of his own, and when hee would deliver them and punish the wicked.

1. Before the Flood, hee gave to them, who would not anie more hearken to the reproof of his Spirit, an hundred and twentie years respite. *Genes. 6. v. 3.* When this time was expired, God came with the punishment of the Flood, and destroyed all that was living upon the face of the Earth, except *Noah*, and what was with him under God's protection in the Ark. *Gen. 7. v. 23.*

2. God

2. God did declare to the patriarch *Abraham*, that his seed should bee a stranger in a Land that was not theirs, and should serv them, and they should afflict them for four hundred years. But that Nation, whom they should serv, hee would judg, and afterwards they should com out with great substance.

*Genes. 15. ver. 13. 14.*

Which promise God did faithfully perform: and after the time was expired, hee brought forth his people by a strong and mightie hand out of the *Egyptian* bondage, and drowned *Pharaoh* with his Host in the Red Sea. *Exod. 12.*

*v. 13. 14.*

3. To the Captivitie of *Babylon* was set a period of seventie years. *Ierem. 29. 10.* When the time was accomplished, the Lord stirred up the Spirit of *Cyrus*, King of *Persia*, to the end that hee might let his people go up again to *Ierusalem*.

*2. Chronic. 36. v. 22. 23.*

4. To *Daniel* shewed God that seven-tie weeks, (which are annual or yearlie weeks, or four hundred nintie years) were deter-

determined upon the Jewish people, in which time the *Messiah* should com, and bee cut off, and at length the Citie of *Jerusalem* bee destroyed. *Daniel c. 9. v. 24. 25. 26. 27.* How truly all these things were accomplished, is sufficiently evident.

In like manner there is a certain time set, and determined upon the Church of God in the *New testament*, how long shee shall bee subject and exposed to persecution, and when shee shall bee delivered from it, as it doth appear by the Prophet *Daniel*, and by the Revelation of *S<sup>t</sup> John*. Whereof these Positions or Aphorisms may bee collected.

I. *This determined time is expressed in these following places of the Holie Scripture.*

*Daniel 7. v. 25.* They (the Saints) shall bee given into his (the fourth beast's) hand until a time, and times and the dividing of time. And in the 12. Chap. v. 7. An Angel doth ask the question. *How long shall it bee to the end of these wonders?* Another returneth this answer: *That it shall bee*



*bee for a time, times, and a half.*

Revelat. 12. v. 14. *The woman (which is the Church of God) shall bee in the wilderness for a time, times and half a time; which is to saie, as it is expresse in the sixth vers of the same Chapter, a thousand two hundred and threelcore daies.*

Chapter 11. v. 3. *The two witnesses shall bee clothed with Sackcloth one thousand two hundred sixtie daies.*

Chapter 11. v. 2: *The Gentiles shall tread under foot the holie Citie fourtie two moneths.*

Chap. 13. vers. 5. *The blasphemies of the beast shall continue fourtie two moneths.*

2. These three sorts of numbers and times, as *a time, times, and half a time, one thousand two hundred sixtie daies, and fortie two moneths*, are of one and the same kinde, and correspondent one to another. None would bee able to understand what *a time, times, and half a time*, is, which are determined for the fourth Beast, Dan. 7. vers. 15. For the wonders. Dan. 12. vers. 7. And for the *woman in the wilderness*.

derness. *Revelat.* 12. *vers.* 14. unless it had bin said also of the *Woman*; that shee shall bee nourished there one thousand two hundred sixtie daies, which doth explain the other. So that the *Woman's* 3<sup>rd</sup> times are equivalent to one thousand two hundred sixtiedaies. Likewise, becaus the 3<sup>rd</sup> times of the *Beast* mentioned in the Prophet *Daniel*, are declared by fourtie two moneths, in the *Revelation* of *S. Iohn.* 13. *vers.* 15. it doth of necessitie follow, that the fortie two moneths are equivalent to one thousand two hundred sixtie daies, which maketh up the accompt, thirtie daies beeing computed for a moneth, as is usual amongst the Hebrews.

360 daies are 1 <sup>year or</sup> time 12 Mon. 42 Moneths.  
 720 daies are 2 <sup>years or</sup> times 24 Mon. at the rate  
 180 daies are 1 year 6 Mon. of 30 daies

1260 daies. 42. moneths 1260. daies.

3. These one thousand two hundred sixtie daies

*daies do signifie one thousand two hundred sixtie years.*

Manie are of this opinion, that here are meant natural daies, and consequently but 3½ years. But experience doth contradict the same, in regard the *Holie Citie* hath been trodden under foot, the *two witnesses* clothed with sackcloth, the *woman* continued in the wilderness, and the *Beast* with ten horns spoken blasphemies and great things long ago. Besides, it is impossible to accomplish in so short a time, what els is said, that it shall com to pass in these 3½ years. So that hereby *Prophetical daies*, or so manie years are meant.

Wee finde examples in the holie *Scriptures*, that by the *daies* expresse, years are to bee understood, as *Daniel 9. vers. 24.* in the *seventie weeks* everie daie signifieth a year, and the *seventie weeks* make up four hundred nintie years according to the *Chronologer's Computation.*

*Numbers 14. vers. 33. 34. Your Children shall wander in the wilderness fortie years after*

*after the number of the daies, in which yee searched the Land, even fortie daies (each daie for a year.)*

Ezekiel. 4. vers 6. *Thou shalt bear their iniquitie fortie daies, and I have appointed thee each daie for a year. Read upon this subject the first and sixteenth Proposition of John Napier upon the Revelation.*

Nature furnisheth such like example. As in the Astrological direction, by a degree, which the Sun by his course doth finish in one daie, is meant a year in operation; and a whole circle, which consisteth of three hundred sixtie degrees, and is run over by the Sun in one year, signifieth three hundred sixtie years, or a full time, as is sufficiently known to the Astrologers.

4. *These 3½ times, fortie two moneths, one thousand two hundred sixtie daies, as they do comprehend times and years of one sort; so they begin together, and end together.*

1. *These 3½ times of the Beast, and of the woman in the wilderness do begin together.*

For when the *red Dragon*, *Revel. 12. vers 9. 13.* was cast down to the earth by the ruine of the Heathenish Idolatrie, hee persecuted the *Woman* by the *Beast*, having ten horns, to which hee gave his power; and his seat and great Autoritie. *Revel. 13. vers 2.* The *Woman* fled into the Wilderness, that shee might bee nourished there for one thousand two hundred sixtie daies. *Revel. 12 vers 14.* And to the beast it was given to remain with him fortie two monthes.

2. *The time of the Beast and of the two witnesses doth expire with the sixth Trumpet, wherefore of necessitie they began together.*

For when the Spirit of life from God entred into the two witnesses, and beeing no more clothed with sackcloth, ascended up to heaven in a cloud; in the same hour was there a great earth-quake and fierce warr, wherein the tenth part of the Citie fell, and also the second wo passed. *Revel. 11. vers 11, 12, 13. and 14.*

3. *That the time of the Gentiles which tread under foot the Holie Citie, and the time of the witnesses*

witnesses clothed with Sackcloth do begin together; it appeareth by the 11. Chapter of the Revelations, vers 2, 3. as a thing undoubted.

5. To the Prophet Daniel the Angel spoke of 3<sup>1</sup>/<sub>2</sub> times. Chap. 7. vers 25. and Chapter 12. vers 6. but afterwards hee spoke also of one thousand two hundred ninetie daies. Wherefore it is called into Question, whether 3<sup>1</sup>/<sub>2</sub> times and one thousand two hundred sixtie daies are one and the same times?

Ans<sup>w</sup>. The Teachers do expound it generally to that effect; as if by the 3<sup>1</sup>/<sub>2</sub> times, and one thousand two hundred ninetie daies one and the same time is understood. But the text doth make no mention of it. For the words are these, Chapter 7 vers. 25. *The Saints shall bee given into his hand until a time and times, and the dividing of time, which is one thousand two hundred sixtie years.*

Chap. 12. v. 6. & 7. That it shall bee for a time, times, and a half, which is one thousand two hundred sixtie years. So that these two places speak of the duration,

on, how long the Beast with ten horns shall speak great words against the most High and shall wear out the Saints.

But in the Chap. 12. vers 11. is given a *terminus à quo* a certain character and token, from which begins the Computation until one thousand two hundred ninety years, with which the 3<sup>d</sup> times or one thousand two hundred sixtie years do expire together.

6. *The one thousand two hundred ninety daies, Dan. 12. vers 11. do begin with the year of our Lord three hundred ninety three, or three hundred ninety five, when the terrible devastation and destruction of the Temple of Ierusalem, under the Romane Emperor, Julian the Apostate happened.*

The words of the text, chapter 12. vers 11. are these: *from the time that the dailie sacrifice shal bee taken awaie, and the abomination that maketh desolate, set up, there shal bee a thousand two hundred ninety daies.*

By the dailie Sacrifice is understood the Jewish worship, which, although by the destruction of the Citie of Ierusalem, and



and of the Temple was taken awaie, yet it was not quite abolished, seeing the Jews under the Emperor *Constantine* the Great did yet celebrate their Passover, as you may read in the tenth book twelf and twentie fourth chapter of *Nicephorus*: and were still in a continued hope to build up the temple again.

*By the abomination of desolation, or by the abominable desolation* is understood the final and last destruction of the Temple, whereof Christ *Math. 24. vers 2.* said, that *there shal not bee left one stone upon another that shall not bee thrown down.*

*The abomination of desolation* doth point out *Causam efficientem*, the efficient caus, which in *Dan. 9. vers. 27.* out of the Hebrew *Schikkuzim Meschomem*, is there well rendred, by the wings shall stand abominations of desolation, namely such abominations whereby the holie place shal bee destroyed. But in the chap. 12. vers 11. wee read *Shikkuz Schomem*, which doth intimate a fulness and perfection, and must bee rendred the *abominable desolat ion*

*Vide Conradum Grassenum in cap. 9. Dan. Exerc. 5. pag. 405. Ubi ita differit: Schomem rationem nominis videtur habere, ut magis rem operatam quam ipsam operationem, id est, magis effectum quam effectus causam significet: Cum contra per alterum meschomem causa efficiens profanandi sanctuarii indicetur. See Conradus Grassenus on the 9. chapt. of Daniel, Exercitation 5. page 405. where hee thus discusseth: The word *Schomem* seemeth to have the reason of a name rather to signifie a thing operated and wrought, then the operation it self, that is, rather the effect, then the caus of the effect. When on the contrarie by the other word *meschomem* the efficient caus of prophaning the Sanctuarie is made appear.*

Wherefore the true meaning and sens of these words is this: *From the time that the dailie Sacrifice at Ferusalem is taken awaie, and the abominable desolation of the Temple, wherein the worship and service of God only could bee performed, shall bee fully and thoroughly accomplished, there*  
bee

bee one thousand two hundred nintie years.

This total desolation and destruction of the temple happened under the Emperor *Julian* the Apostate, in the year of our Lord, three hundred sixtie three, or three hundred sixtie five, according to som Chronologer's computation.

For, when *Julian*, in despite of the Christians, had recalled the Jews, that were dispersed to and fro, to return into their land, and furnished them with monie, handie-craftsmen, work-men, materials, and other helps, and commanded them, to build up the Temple again, and re-establish the Levitical service; And when the Jews had embraced such offers of assistance, laid the foundation; and begun the building thereof; God himself did destroye their work by thunder and lightning from Heaven, with terrible earthquakes and fire-bals, and totally overthrew the foundation of the Temple, inso-much that *Cyrellus*, then Bishop of *Ierusalem*

lem, was forced to confesse and to acknowledge, that now the words of Christ, which hee spoke of the Temple unto his disciples, *Mathew 24. vers 2.* were fulfilled: That *there shall not bee left one stone upon another, that shal not bee thrown down.*

Hereof may be further read *Ammianus Marcellinus lib. 23. Socrates lib. 3. c. 17. Theodoretus: lib. 3. c. 47. at the end. Sozom. lib. 5. c. 21. Tripart. lib. 6. cap. 44. and others more.*

7. The one thousand two hundred sixtie years must for the space of thirtie years bee protracted, and begin later, and at lest with the year of our Lord three hundred ninetie five, becaus they expire together with the one thousand two hundred ninetie years.

Here wee must observ and look whether the Characters and Tokens, which are set upon the beginning of the one thousand two hundred sixtie years, may bee applied to the three hundred ninetie fifth year.

*Wee have three severall Characters.*

1. The division of the Roman Empire

pire into two parts. *Revel.* chap. 12. vers 14.

2. The beginning of the treading under foot of the Holie Citie. Chap. 11. vers 2.

3. The rising of the Beast out of the Sea. Chap. 13. vers 2.

*The first Character* is described in the *Revel.* 12. vers 14. in these words: And to the woman were given two wings of a great Eagle, that shee might flie into the wilderness, into her place, where shee is nourished.

By the great *Eagle* is understood the Romane Empire; by the two *wings* is meant the division of the same into two parts. *Constantine* the great, though hee remooved the Imperial Seat from *Rome* to *Byzance*, or *Constantinople*; yet hee retained to himself the Government over the whole Empire, during his life; after his death, it was divided among his three Sons, into three parts. But this division did not last long, but did soon determine, for

Con-

*Constantius* did reign after his brother's death over the whole Romane Empire himself alone, as also after him *Julian*, and other Emperors following.

But after the death of *Theodose* the Great, who died the 17. of *Ianuarie* 395. the Romane Empire was divided between his two sons, *Arcadius* and *Honorius*, so that *Arcadius* reigned in the East, and *Honorius* in the west. And thus this Character may bee well applied to the three hundred nintie fifth year.

1. Becaus of the division of the Romane Empire into two parts, whereby the wings of the Eagle are spread.

2. Becaus the Barbarous Nations did invade, and over-run the Romane Empire on all sides in the verie same year, whereby the Holie Citie was horribly trodden under foot, and the Woman put to flight in the wilderness:

*This second Character is expressed in the Revelations. 21. vers. 2. in these words:*

*It*

*It is given unto the Gentiles that they shall tread the Holie Citie under foot.*

By the Conversion of *Constantine* the Great, was the Child, which the woman ( the Christian Church ) had brought forth, established upon the seat of God, and by that means the Christian Emperors came to the Government, and the Heathenish service of the Dragon got thereby a huge great downfal.

But in the daies of *Theodosius* the Great, the great Dragon in the Romane Empire was quite overthrown, and cast to the ground. At that time the Church of God did triumph, and was gloriously built and propagated. But after *Theodosius* in the year of our Lord three hundred nintie five in *Ianuarie*, was dead, and his two sons *Arcadius* and *Honorius* had entred into the Government, *the treading under foot of the Holie Citie* did soon begin; when the *Goths*, *Huns*, *Alans*, with other barbarous Nations, under the Command of their  
King



King *Alaricus*, invaded first the Oriental, the other made an irruption into the Occidental Empire, and took the Citie of *Rome* in the year four hundred ten.

Now by these desolations how the Christian Churches were destroyed, the Countries spoiled, the Christians persecuted and reduced to the most pitiful condition may bee gathered from the lamentation of the old Father *Ierom*; whereof you may read in his *first Tom. Epist. 3. pag. 18. and Epist. 11. page. 44.* Likewise *Augustine* in his books of the Citie of God, doth give a further information hereof, and especially *Ludovicus Vives* in his preface upon the same.

3. *The third Character is set down in the Revelation chap. 13. vers 2. in these words; And a beast rose up out of the Sea, having seven heads, and ten horns and upon his horns ten Crowns.*

The Old Heathenish Empire is compared to the red Dragon which hath seven

seven heads, ( seven Mountains in the Citie of *Rome*,) and ten horns ( *Provinces*) and upon his heads (in the Citie of *Rome*) seven Crowns (seven sorts of Government) namely, *Reges, Consules, Dictatores, Decemviro, Tribunus militum, Casares, Reges. Kings, Consulls, Dictators, Decemvirs, Tribunes of the Souldiers, Casars, Kings.*

*Here the New Romane Empire under the Christian Emperours, and Kings is brought in, which hath not seven Crowns upon the seven heads (upon the Mountains in the Citie of Rome,) But hath ten Crowns, upon the ten horns; that is in the Kingdomes, into which the Romane Empire is divided.*

But wee must not seek the beginning of this Beast in the time, when it had already fully his horns (Kingdoms) but *when it rose up out of the Sea; that is, when it invaded the Romane Empire by force of Arms, and made such a progress in it that it subdued the Citie of Rome.*

And

And although the Barbarous Septentrional Nations have manie times invaded the Romane Empire with great power, yet they could never so far prevail, that they could take *Rome*. *Alaricus* was the first, who, as was mentioned already in the second Character, in the year of our Lord three hundred nintie five, made an irruption into the Romane Empire, with two hundred thousand *Goths, Huns, Alans*, prevailed against the *Romanes*, and at length took *Rome* in the year four hundred ten. About the same time som other Nations invaded the Romane Empire, which they tore into so manie pieces, that in the year of our Lord four hundred fiftie five, and also sixtie years after the first invasion *ten Kings*, each by himself, reigned in the Romane Empire.

Wherefore the beginning of *the Beast with ten horns*, or the rising of the same out of the Sea, is referred to that year, when *Alaricus* with his nations invaded the Romane Empire, namely to the

the three hundred nintie fifth year since the birth of Christ.

Wee see also, that all the three Characters are incident into the three hundred ninetie fifth year, as,

1. The spreading of the two wings of the great Eagle, by the division of the Romane Empire into two parts, whereby the Woman, (the Christian Church) doth flee into the wilderness.

2. The rising of the Beast with ten horns out of the Sea, by the invasion of *Alaricus* with his Nations.

3. The beginning of treading under foot the Holie Citie, the Christian Church.

The Historians also make a singular observation of that time, which followed the death of *Theodosius* the Great, and refer unto the changes of the Romane Empire.

*Carion* in his Treatise of the four Monarchies, printed in the year one thousand five hundred thirtie one, doth prefix before the description of *Arcadius* and

and *Honorius* this title: the *Destruction of the fourth Monarchie*. *Philippus Pencerus* writeth in his reviewed *Chronicles of Carion* under *Theodosius*, p. 302. *Theodosius* hath been the last Emperor, who possessed and maintained the whole *Romane Empire*, both in the East and West. For immediately after his death, under the reign of his son *Honorius*, the *Franconians* entred into *France*, took the same, and their Duke *Warmundus* named himself King of *France*, and reigned as King without anie hinderance. In like manner was *Rome* taken of *Alaricus* King of the *Goths*.

And pag. 306. After him (*Theodosius* the great) was the Empire pitifully torn and divided by the *Goths* and *Vandals* into *Hungarie*, *Italie* and *Spain*, but *France* was possessed partly by the *Franconians*, partly by the *Burgundians*.

Under *Honorius* pag. 313. The beginning, of the Kingdom of *France* is derived from the taking of the Citie of *Trier*, in the year of our Lord four hun-

hundred three. This hath been the beginning and occasion of the division of the Romane Empire towards *France*.

The second breach or diminution, of the Romane Empire, from the *Hungarians* towards *Italie*, happened by the *Goths*.

And hereunto agreeth *Munsterus* in his *Cosmographie*, printed in the year one thousand six hundred fourteen, pag. 381. and of the Edition of one thousand six hundred twentie eight, pag. 356. *sub questione*, under question, How and when the Citie of *Rome* was taken again: where hee writeth thus: When the *Goths* had rebelled against the Romane Empire, and set up *Alaricus* for their King; they subdued and reduced not onely the Provinces of *Thracia* and *Mysia*, under their power, and plucked two strong Feathers out of the High-flying Eagle's wings; but attempted also to cut off his head quite.

*Daniel Pareus* writeth thus in *Medulla Hist. Eccles. universalis*, pag. 195. *Fuit mors Theodosii verè fatalis ad ruinam & interitum*

*teritum Imperii Occidentalis, ut secum ab-*  
*stulisse pacem Ecclesie & Reipub. penè om-*  
*nem videatur.* And in his universall mar-  
 row of Ecclesiastick Historie. pag. 195.  
 the death of *Theodosius* was truly fatal to  
 the ruine, and destruction of the western  
 Empire, insomuch as hee seemed to have  
 taken away with him in a manner all the  
 Peace both of Church and Common-  
 wealth.

Seeing now the Characters of the begin-  
 ning of the Apocalyptical one thousand  
 two hundred sixtie years, are applied to  
 the three hundred ninetie fifth year, since  
 the birth of Christ : As also the Cha-  
 racter of the beginning of the one thou-  
 sand two hundred ninetie years of *Daniel*,  
 applied unto the three hundred sixtie fifth  
 year ; And the difference of thirtie years  
 betwixt the one thousand two hundred  
 sixtie, and one thousand two hundred  
 nintie years are punctually found out ;  
 And contrariwise, it doth not appear by  
 the histories, where such two times may  
 bee found, which have thirtie years with  
 such



such accidents following one to another, whereunto the aforesaid Characters can bee more suitably applied; Wee have reason to stand firm to this opinion, so long as wee are not convinced of a better, and conclude.

*That the one thousand two hundred ninetie years of the Prophet Daniel, 12. vers 11. begun with the last abominable desolation of the Temple at Jerusalem, in the year of our Lord three hundred sixtie fifth, and the Apocalyptical one thousand two hundred sixtie years, with the Invasion of the Romane Empire by the Goths, in the year three hundred ninetie five, and that both together do expire with the one thousand six hundred fiftie fifth year, which is now shortly at hand.*

*2. With the one thousand six hundred fiftie fifth year, since the birth of Christ, do expire the six thousand years since the Creation of the world.*

The Chronologer's supputation in general is this, that this present one thousand six hundred fiftieth year, since

the birth of Christ, is the five thousand five hundred ninetie ninth year since the Creation of the world. But if wee do well consider the Chronological numbers expressed in the Scripture, it will evidently appear, that in this present one thousand six hundred fiftieth year of our Lord, the five thousand nine hundred ninetie fifth year since the Creation of the world, doth expire, and the six thousand year of the world will end with the one thousand six hundred fiftie fifth year of our Lord.

*According to the vulgar Supputation of years, the one thousand six hundred fiftie fifth year of our Lord will bee the five thousand six hundred fourth year since the Creation of the world.*

*unto these add the years, which either by the Chronologers have been omitted, or made too few, and left out.*

1. One year, whilest the Flood lasted Gen. c. 7. vers 11. and chapter 8. vers 14. after the supputation of Funccius, Reusnerus, Partiltius, and others.

2. Sixtie

2. *Sixtie years* until the birth of *Abraham*; who was not born in the *seventieth*, but in the *one hundred thirtieth year* of *Terah* For *Terah* died in *Haran*, Gen. 11. vers 32. when hee was old *two hundred five years*.

Immediately after the death of *Terah* *Abraham* departed out of *Haran*. Gen. 12. vers 4. *Acts* 7. 4. beeing old *seventie five years*.

From thence it doth follow, that *Abraham* was born, when *Terah* was old *one hundred thirtie yeats*.

3. *Two hundred fifteen years* of the sojourning of the children of *Israel* in *Egypt*.

In *Exodus* 12. vers 40, 41. wee read these words: *The sojourning of the Children of Israel who dwelt in Egypt, was four hundred and thirtie years*. Which the *era vulgaris*, or the common supputation doth derive from the time of *Abraham's* calling, when hee was *seventie five years* old, *Genes* 12. vers. 4. in this manner as followeth.

Until the birth of *Isaak* Gen. 21. vers 5.

twentie five years.

Vntil the birth of *Iacob* *Gen.* 35. vers 26. sixtie years.

*Iacob* was old when hee went into *Egypt*, *Gen.* 47. vers 9. one hundred thirtie years.

Which make up two hundred fifteen years.

*The Children of Israël dwelt in Egypt  
two hundred fifteen years.*

Which is against the clear text, which doth not speak of the times of the Fathers, but of the children of Israel; not of the pilgrimage, but of the sojourning and bondage, not without and in *Egypt*, but onely in *Egypt*.

*Abraham* indeed went down into *Egypt*, *Gen.* 12. vers 10. but sojourned there not long, and was not in anie bondage: *Isaac* came not at all into *Egypt* beeing forbidden. *Gen.* 29. vers 2.

*Jacob* was one hundred thirtie years old before hee went down into *Egypt*.

So that the four hundred thirtie years, of the sojourning of the Children of Israel who dwelt in Egypt, Exod. 12. vers 40. and when the seed of Abraham was a stranger in a Land that was not their's, and served them, and was afflicted there, Gen. 15. vers 13. are to begin their supputation, from the one hundred thirtieth year of Jacob, and his entrance into Egypt, unto which must bee added here two hundred fifteen years.

4. One hundred years from going forth out of Egypt, untill the building of the Temple of Solomon.

*Ara vulgaris* doth reckon in this period of time four hundred eightie years, as they are plainly set down 1. Kings 6. vers 1. But by the book of *Judges*, and other places of the Scripture, it doth appear that they were five hundred eightie years. As:

Fortie years in the wilderness. Deut. 1. vers 3. Acts. 13. 18.

Seven years of *Ioshua* in the taking of possession and division of the Land of Ca-

naam Ioshua 14. vers 10.

Foure hundred fiftie years until Samuel.  
Acts 13. vers 2.

As namely,

Eight under King Chusban Rishbathaim  
Judges 3. vers 8.

Fortie under Othniel. vers 11.

Eighteen under Eglon. vers 14.

Eightie under Ehud. vers 30.

Twentie under Jabin. chap. 4. vers 3.  
Fourtie under Deborah and Barack. Chap.  
5. vers 31.

Seven under the Midianites. chap. 6.  
vers 1.

Fortie under Gideon. chap. 8. vers 28.

Three under Abimelech the Tyrant.  
chap. 9. vers 22.

Twentie three under Tola. chap. 2.  
vers 2.

Twentie two under Iair. vers 3.

§4. Three hundred one, as Iephthah. saith  
Three hundred, chap. 10. vers 26.  
Eighteen under the Philistines. chap.  
10. vers 8.

Six under *Iephthah*. chap. 12. vers 7.

Seven under *Ibzan*. vers 10.

Ten under *Elon*. vers 11.

Eight under *Abdon*. vers 14.

Fortie under the *Philistines*, chap.  
13. vers 1.

Twentie under *Sampson*. c. 16. v. 31.

Fortie under *Eli*. 1. *Sam*. chap. 4.  
vers 18.

Sa. Four hundred fiftie, as above, *Acts*  
Chap. 13. vers 20.

Fortie years under *Samuel* and *Saul*.  
*Acts* 13. vers 21.

Fortie under *David*. first of *Kings*  
chap. 2. vers 11.

Three under *Solomon*, first of *Kings*,  
chap. 6. vers 1.

Sa. Five hundred eightie years from  
the going out of *Egypt* until the building  
of the Temple of *Solomon*.

Here do concur two Characters, as in  
the three hundred years, whereof *Ieph-*  
*thah* speaketh, *Judges* 11. vers. 26.

Four



Four hundred fiftie years of the *Judges* until the Prophet *Samuel*, whereof *S<sup>t</sup> Paul*. *Acts* 13. vers 2.

Which in the vulgar supputation, whereby are numbred but four hundred eightie years, are not found.

5. *Eleven years of Zedekiah the last King of Judah.*

In the vulgar supputation indeed are reckoned up from the building of the Temple, until the destruction of the same, four hundred seventeen years; But there must bee eleven years taken off again, in respect the beginning of the Captivitie of *Babylon* is counted the eleventh year of *Jechoniah*, that was King immediately before, instead it should bee upon good ground, referred to the eleventh year of *Ezekiah*, at which time the Temple was destroyed; As you may read hercof *Michael Mestlinum quest. 7. Chronolog. pag. 67. & seqq. Etiam Reusnerum de supput. annorum mundi, pag. 28. & Johannem Piscatorem in suo Chrono. Indice page. 15. Michael Mestlinus question the 7. of his Chro-*

Chronologic page. 67. and some following: Also *Reusnerus* on the supputation of the years of the world, pag. 28. And *John Piscator* in his Chronologie, in the Index pag. 15. with some others more.

6. Seven years in the times of the *Kings of Persia*, as of *Cyrus* six years, and of *Xerxes* the second one year.

2. Whereof *Mestlinus Quest. Chronol.* page. 35. 38. *Mestlinus* in his Questions of Chronologie. pag. 35. and 38.

7. Two years, which *Scaliger*, *Calvisius*, and *Helvicus* do refer to the supputation of years since the birth of Christ.

Now these mentioned years, which together amount to three hundred nintie six years, beeing added to the five thousand six hundred four years, since the Creation of the world, when wee shall reckon one thousand six hundred fiftie five years of our Lord; it will bee manifest that the six thousand years since the Creation of the world, do expire with the one thousand six hundred fiftie fifth year

year, since the birth of Christ.

3. *In the one thousand six hundred fiftie fifth year since the birth of Christ, doth also exspire the period and time from the beginning of the world until the Flood.*

The Flood came, when the one thousand six hundred fiftie sixth year from the *Création* of the world was expired.

The end of the *one thousand six hundred fiftie sixth year* since the birth of *Christ*, is, according to the vulgar supputation incident into the end of one thousand six hundred fiftie fourth, or beginning of one thousand six hundred fiftie fifth year.

Now the conjectures of som famous learned men have been these ; that at the end of these years, great revolutions and changes may bee looked for ; as especially do mention hereof,

*Leonard Krentheim in suis conject. p. 53.*  
*Leonard Krentheim in his conjectures p. 53.*

*Euchstadius in discursu de conjunct. M. pag. H. 3.* *Euchstadius in his discours of the great conjunction. pag. H : 3.*

*Wenceslaus Budowez in circulo Horal. &c. pag.*

pag. 15. *Wenceslaus Budowicz* in his Horological circle pag. 15.

*Paulus Crellius* in prompt. Biblico, under the word *Busse*, or title of repentance, pag. 119.

Seeing the mystical numbers, which are expressed in the Prophet *Daniel*, and in the *Revelation* of *S<sup>t</sup> John*: the six thousand years, since the Creation of the world, and also the period since the beginning of the world until the Flood do meet with the ending of the one thousand six hundred fiftie fifth year of our Lord, which draweth neer: It is verie likelie that for certain, som great things are at the door, and that wee may look for fearful and terrible revolutions.

For now it is the time, wherein the Son of God doth call upon us, *Watch, praie, look up, and lift up your heads; because your redemption is at hand.* But the result of it, is this, which hee declareth, *Luke 18. vers 8. When the Son of man cometh, shall hee finde faith on the earth?* namely, that Faith which the widow had and used against

against the *unjust Judg*; by her importunitie, praier, and supplications, until shee was *avenged of her adversaries*. Surely this faith is not found among them that dwell on the earth. The poor *Woman* put to flight, and *wandering in the wilderness*, Rev. 12. v. 14. onely maketh use of this weapon against her Adversarie, and continueth in the same with crying, without intermission to God the righteous Judg. And shall hee not avenge her? Shall hee not avenge his own elect, which crie daie and night unto him, though hee bear long with them? I tell you that hee will avenge them speedilie. But those that live in *securitie*, and persist in their malice, and wickedness when they shall saie: *Peace and safetie*; then *sudden destruction* shall com upon them, as *travail upon a woman with child*, and they shall not escape. 1 Thel. 5. vers 2, 3.

*For the daie of the Lord shall come as a thief in the night.*

*Wherefore watch and praie.*

Clavis

*Clavis Apocalyptica :*  
OR, THE  
REVELATION  
OF  
S<sup>t</sup> JOHN  
REVEALED:

Wherein the distribution of the times of  
the *New Testament* beeing made

Into { *The Kingdom of the Dragon,*  
*The Lieutenantskip of Antichrist,*  
*The quiet state of the Church in the*  
*Kingdom of Christ,*

By the EXPOSITION of the XI, and  
XVI, Chapters, is shewed

What in these our present times

1. Hitherto hath been fulfilled,
2. At this present is effectually brought to  
pass,
3. And henceforth is to bee expected in  
the years neer at hand.

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REVEL. Chap. 22. vers 12.

Behold I come quickly, and my reward is with mee;  
to give everie man according as his work shall bee.

---

LONDON, Printed in the year 1651.



THE  
REVELATION  
OF  
S<sup>t</sup> JOHN



Describeth the State of the Christian Church in the New Testament, and also the things which shall come to pass in the Romane Empire, or in the fourth Monarchie, under which the Church of God doth subsist.

*This description comprehendeth three periods, or three sorts of times.*

*The first period containeth Regnum Draconis Ethnicum, the time of the Dragon, until the three hundred ninetie fifth year of our Lord.*

*This is the time, in which the seven Crowns*



Crowns stood upon the seven heads of the Dragon: *Revelations* 12. vers 3. and the Dragon himself under the Heathenish Emperors was publicly adored and worshiped; but the Christians persecuted, banished, and put to death; till at last *Constantine* the Great came to the Imperial seat, whereby the reign of the Dragon came to an end; the Dragon was cast out of the Church, Heaven, the Church prevailed, and triumphed, untill the death of the Emperor *Theodosius*, at which time the Devil left his shape of a Dragon, and resigned his Host, his residence and seat, with his great autoritie unto the Beast with ten horns, when it rose up out of the sea. *Revel.* 13. vers 2.

*The second Period comprehendeth vicarium draconis Antichristianum: or the time from the three hundred ninetie fith, untill the one thousand six hundred fiftie fith year of our Lord, in which the Pope at Rome, as the Antichrist, and installed Lievtenant of the Dragon, blasphemeth God and his name, and persecuteth his Saints for the space of one thousand*

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sand

*said two hundred sixtie years.* Revel. 13. vers 2. when the Dragon was overcome, and cast out of the Church-heaven; hee did cast out of his mouth water, as a flood after the woman, Revel. 12. vers 15. that is, hee stirred up the Septentrional Nations, to invade the Romane Empire; intending thereby to root out and destroye the Church; But the Earth swallowed up the flood; in regard these Nations imbraced the Christian Faith, remained in the Romane Empire, and created several Kingdoms in it.

Seeing then the Dragon saw, that hee could not maintain the Heathenism, wherein hee openly worshiped and served, hee resigneth to the Beast, (which riseth up out of the Sea, *Revelations* 13. vers 1. and is ridden and governed by the great Whore of *Babylon*, 17. vers 3. &c.) that is, to the Antichrist, who in the time of these wars doth creep out in the Romane Empire, his power and his seat, and great autoritie, chap. 13. vers 2. and so make's him his Vicar and Lievtenant, by giving  
over

over to him his seat and residence, the Citie of Rome, and the whole Romane Empire. Whence it came to pass that about this time the Bishops of Rome begun to oppose the marriage of Preists, and to seek to have the Primacie and preeminencie both in church and State.

The Dragon doth resign to his Lieutenant τὴν δύναμιν αὐτοῦ his whole Host, (for in this sens the LXX Interpreters douse this word δύναμιν as *Exodus* 14. v. 14. and 15. v. 4. and in other places, as *Mat.* 24. v. 29. 30. &c.) The Host of the Dragon are his Angels or Divels, and the Idols, in which the Dragon and the Divels are worshiped and served by the Heathen.

These (*viz.* Idols) the Antichristian Popedom hath received and worshiped, under the name of the Saints, the Dragon, and his Vicegerent; as hereof the text in the words following, vers 3. and 4. doth speak: *The whole Earth did wonder at the Beast, and they worshiped the Dragon, which gave power unto the Beast, and they worshipped the Beast, &c.*

*The Dragon doth give also unto him great Autoritie, and mak's him a Head over great Countries; whereof David did prophesie in the Psal. 110. vers 6. The time of this Lieutenants hip shall continue fortie two moeeths, that is, one thousand two hundred sixtie years, since then it did begin in the three hundred ninctie fifth year of our Lord, therefore it doth end in the one thousand six hundred fiftie fifth year shortly to com.*

*Upon this followeth the third Period, which bringeth Statum Ecclesiæ tranquillum; the true peace and quiet condition of the Church here on earth*

Seeing at the sound of the trumpet of the seventh Angel, the *seventh plague*, or the *third woe* doth com upon the Romane Empire, and at the same time the *seventh Vial* of God's wrath is poured out, wherewith the Enemies of the Church are wholly cut off and destroied, yea even the Devil himself shut up in the bottomless pit, *Revel. 20. vers 1, 2, 3.* therefore now nothing but a true and constant peace can ensue,

Whence

Whence it is that the Church of God rejoiceth with great voice, *Revel. 11. vers 15.* saying: *The Kingdomes of this world are becom the Kingdomes of our Lord, and of his Christ, and hee shall reign for ever and ever.* And in the vers 17. Shee giveth also thanks to the Lord God Almighty, because hee hath taken to himself his great power, and reigneth.

*Unto thesethreetimes, all the three parts of the Revelation of S<sup>t</sup> Iohn are directed.*

For the Son of God describeth in this Revelation the state of the Christian Church, and the things befalling to the Roman Empire, in a threefold manner; as,

1. By seven Epistles, chap. 2. and 3.
2. By a book sealed. chap. 4, 5, 6, 7.
3. By a little book open. chap. 10.

*And following*

Hee doth appear also to *Iohn* everie time in an other shape. As

1. In the likeness of a son of man, chapter 1. who suffereth in the first period.

2. As a *Beast* in the shape of a *Lamb*, having *seven horns* and *seven eies*, chap. 5. which doth fight in the second period.

3. As a *mightie Strong Angel* clothed with a *cloud*, chap. 10. who in the third period hath all things put under his feet, and reigneth.

1. In the likeness of a *Son of man* in the midst of the *seven candlesticks*, &c. chap. 1. vers 12, 13, 14, 15, 16. Hee declareth the condition of the Church in general, by seven Epistles, whereof the first and second belong to the first period; the third, fourth, fifth, sixth, and seventh to the second; and the promises, chap. 2. and 3. to the third.

2. As a *Beast*, in the shape of a *Lamb*, with *seven horns* and *seven eies*, hee openeth the book sealed (*the secret and hidden Decree of God*,) and intimateth thereby the things befalling to the *Romane Empire*, under which the Church is built up and preserved, chap. 4, 5, 6, 7, 8, 9. and distinctly how things shall bee carried.

*In the political State.*

In the first period until the three hundred  
 ninetie fifth year of our Lord, which by open-  
 ing of the first six seals is performed, c. 6.  
 where in the first five seals, the condition  
 under the heathenish Emperors; but in  
 the sixth, the fall of Heathenism under the  
 Christian Emperors, from *Constantine the*  
*Great* until the death of *Theodosius*, who  
 died the 17. of *Ianuarie Anno* three hun-  
 dred ninetie five, is prefigured.

In the second Period from the three hundred  
 ninetie fifth, until the one thousand six hun-  
 dred fiftie fifth year of our Lord, where the  
 seventh seal is opened, and seven Angels  
 with seven trumpets declare to the Ro-  
 mane Empire by seven judgments it's ru-  
 ine, c. 8. which plagues have been fulfilled.

The first: by the Invasions of barba-  
 rous Nations. *Anno* 395. vers 7.

The second by the destruction of the  
 Citie of *Rome*, which first hapned by *A-*  
*laricus Anno* 410. vers 8.

The third by taking away Imperial  
 dignitie in *Augustulus*, *Anno* four hun-  
 dred seventie six v. 10.



The fourth, by the Abolition of all eminent publick charges at *Rome. Anno*; in the year five hundred fittietwo, v. 12.

The fifth by the *Saracens*, as the first wo. Chap. 9. vers 1. until the twelfth.

The sixth, by the Turks, chap 9. vers 13. until the nineteenth, and the abominable Idolatrie, murthers, forceries, fornications and thefts, vers 20. 21. of the Papists, as the second wo.

*In the the third Period when the one thousand six hundred fiftie fifth year doth begin, the seventh Angel doth sound, and withal the seventh judgment is executed upon the Enemies of the Church, with the third wo, whereby the Mysterie of God is fulfilled Revel. 10. vers 7.*

3. *Appeareth the Son of God to John, as a mightie strong Angel from Heaven clothed with a cloud, having a little book open, which Iohn swallowed down, and thereupon prophesieth, how things shall come to pass especially,*

*In the Ecclesiastical State.*

*In the first Period until the three hundred ninetie fifth year.*

1. The

1. The Church is built up under great persecution, chap. 11. vers 1.

2. The Church is gloriously beautified, and clothed with the Son (of righteousness) hath the Moon under her feet (despiseth all worldly and earthly things, and reigneth over the works of darkness;) and upon her head a Crown of twelve stars, the Apostles and the wholsom Doctrine of the same. chap. 12. vers 1, 2.

3. *The Red Dragon*, the Diuel stirreth up manie heresies, persecuteth the Church, *Constantine* the great cometh to the Imperial seat, the Dragon is overcome, and Heathenism extirpated, vers 4. And following.

*In the second Period from the three hundred ninetie fift, until the one thousand six hundred fiftie fift year, these seven Synchronisms or concurrent times are described.*

1. The Holie Citie is trodden under foot by the Gentiles, chap. 11. vers 2.

2. The two witnesses clothed with sackcloth, vers 3. until the tenth.

3. The

3. The Woman fled into the wilderness, and is fed there, chap. 12. vers 6. until the fourteenth.
4. The Beast with ten horns blasphemeth God and maketh war with the Saints. chap. 13. vers 5, 6, 7.
5. The Beast with two horns at the same time drive's a trade with his pedling wares, vers 11. until the eighteenth.
6. The one hundred fourtie four thousand sing a new song, and live without blame, chap. 14 vers 1. until the sixth.
7. The Whore of *Babylon*, the Popish Hierarchie ride's, and rule's the beast with ten horns, the Princes and Potentates, which adhere unto the Papacie at their own choosin and liking, chap. 17.

*Herewith God causeth Babylon to bee forewarned.* Chap. 14. vers 6. with following. De-

Declareth and denounceth unto her the punishments and plagues. Chapter 15. and 16.

And when no reformation doth follow, hee passeth the sentence upon her and destroyeth her. Chap. 17. and 18.

*Whereupon in the third Period followeth the description of the great joie and Triumph of the Church, over the total ruine and destruction of her enemies. chap. 19. and the desired tranquillitie and peace of the Christian Church.*

*These things wee may see and learn in general out of the Revelation of S<sup>r</sup> John. But seeing there bee manie particular and important things contained therein, which do relate unto our present times, and are set down for the comfort of the Church, which is now afflicted; wee think good and expedient to make a collection of the same.*

*Now of these our times doth speak exactly and particularly the eleventh Chapter in the Historie of the two witnesses.*

*And the sixteenth chapter in the descripi-*

on of the seven vials of the wrath of God.

The eleventh chapter describeth the beginning of the third part of the Propheſie, out of the little open book, and goe's through all the three Periods of the times of the New Testament, and becauſe it is as it were an abridgment of the whole *Revelation*, and describeth the whole time of the New Testament; wee will take the whole into our thought, and conſider the contents thereof.

Now it conſiſteth of two parts, wherein is deſcribed.

1. What is declared unto *S<sup>t</sup> Iohn* by word of mouth, how things ſhall com to paſs.

1. In the firſt period, at the building up of the Chriſtian Church.

2. In the ſecond period, under the Antichriſtian Vicar in two Synchroniſms or concurrences of times.

Where,

1. *The Gentiles tread the holie Citie under foot, for the ſpace of fortie two moneths verſ*

2,

2. *The*

2. *The two witnesses are clothed with sack-cloth, one thousand two hundred sixtie daies;* vers 3. And following.

2. What in the beginning of the third Period is represented to *Iohn* by a sudden change in a vision.

*In the first period under the Empire of the Dragon*, the Son of God causeth his Temple and Church to bee built up. The place of the Sacrifices to bee measured, and doth faithfully protect his persecuted Christians.

For thus writeth *John*.

Vers 1. *And there was given mee a reed like unto a rod, and the Angel stood saying : Rise and measure the Temple of God, and the Altar, and them that worship therein.*

Now seeing the building and gathering of the Christian Church is here commended to *Iohn*, under the measuring of the *Iewish Temple at Ierusalem*; therefore wee must consider the condition and form of the Temple, that wee may attain unto the true proper meaning of this text.

1. *The Temple* stood in the Citie of *Ierusalem* upon the Mountain *Moria*, the length thereof was threescore Cubits. the breadth twentie cubits, and the height an hundred and twentie cubits. 2. *Chronic.* 3. vers 3. and 4. *Ioseph. antiq. lib 8. cap. 3.* *Iosephus* of the Antiquitie of the Jews book 8. chap. 3.

*It was divided into two parts.*

1. *The hinder part* towards the West was twentie cubits long, and twentie cubits broad; and called *Sanctum Sanctorum*, the most holie place, into which the High Priest alone entred but once a year in his High Priests attire, first of *Kings* 6. vers 16. and 8. vers 6. 2 *Chron.* 5. vers 7.

2. *The forepart* towards the East was fortie cubits long, and twentie cubits broad, and was called *Sanctum* the holie place into which onely the Priests entred. 1. *Kings* 6. vers 17. 2. *Chron.* 5. vers 11. and this is called here in the text *The Temple of God.*

(*Nota. Numerus cubicus dimensionum Templi.*)



Templi Judaici exhibet Templi Mystici numerum Novi Testamenti. 144000.

Longitudo. 60. cubitorum

Latitudo. 20.

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facit 1200.

Altitudo. 120.

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facit 144000. numerum  
signatorum. cap. 7. & 14.)

(Note. The cubical number of the dimensions of the Jewish Temple hold's forth of the Mystical Temple the number of the New Testament which is 144000.

The length 60. cubits  
Breadth. 20.

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It makes 1200.

The Height. 120

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It makes 144000. the  
number of those that are  
sealed. chap. 7. & 14.)

2. Before this house and Temple of God, were two courts; whereof you may read in the second of *Kings* 21. vers 5. 2 *Chr.* 4. vers 9.

1. *The inner court*, first of *Kings* 6. vers 36. which was called the Court of the Priests, 2 *Chron.* 4. vers 6. into which none was permitted to enter, but the *Cohanim* and Priests, according to the appointed order, there they served God with sacrifices and prayers.

In the middle of this Inner Court stood the Altar for the burnt-Offerings, which was twentie cubits long and broad; and ten cubits high.

This whole place of the Inner Court is called here *Thysiasterium*.

2. *Without this was the great Court* 2. *Chron.* 4. vers 9. *Iosephus lib.* 8. cap. 3. compassed with a wall of white Marble; *The Outward Court*, *Ezekiel* 40. vers 17. called the Court (in the Temple) of the people, or of the Israëlites.

This place did contain it's circumference four furlongs, and none durst enter

enter into it, but the *Israëlites*, which were purified according to the Law. The unclean Jews, and Gentiles durst not com into it. It is called in the Greek text, *αὐλὴ ἡ ἔξωθεν*, the Outward Court.

3. About this Court *Herod* caussed yet another great place to bee inclosed with a wall, for the Gentiles and unclean, which was called the court of the Gentiles; whereof here no mention is made.

*By this Jewish Temple doth the Angel represent unto John the condition of the Church, and Congregation of God in the New Testament, giving him a reed, and commandeth him to measure.*

*By the measuring is signified the building and propagating of the Church. (Ezech. 40. and following, Zach. 3. vers 1, 2. Revelations 22.) God's Fatherlie providence, and faithful care; and how exactly and narrowly hee doth observ the actions and sufferings of his believing people,*

*John should measure*

1. The Temple of God; that is, the  
K Christian

Christian Congregation, the true, invincible, hidden Church, which God will build up in the hearts of Believers. 1 Cor. 3. vers 16, 17. and 16. vers 9. 2 Cor. 6. vers 16. 1 Peter 2, 5. Ephes. 3, 17. Iohn 14. vers 23.

2. *The Altar* *ἡ θυσιαστήριον* the place, where the Sacrifices were offered, the place of oblations, which was the Inner Court, where the Altar of burnt-offerings stood, where the Priests did Sacrifice, and performed their service and prayers, That is:

Because the Christian Church will be exposed to afflictions, and persecutions, and is to suffer manie grievous torments and tribulations, in regard the true Professors and servants of God *shall bee delivered up and killed like Sheep appointed for the slaughter*, therefore hee causeth the sufferings, and miseries which they should undergo, to be measured out unto them, whereby hee setteth certain bounds to the Tyrants, beyond which they cannot go; and when they are com so far, then must ven-

vengeance overtake them. Hence it is, that the sacrificed souls of the Martyrs, who were slain for the word of God, and lie under the Altar, (as slaughtered sacrifices) crie with a loud voice to the Lord, holie and true, for vengeance. Revel. 6. vers 9, 10.

3. *And them that worship therein.* Them therein, not in the Altar, but in the inner Court, in the Court of the Priests, as Kings and Priests, Revel. 1. vers 9. and 5. vers 10. as the Royal Priesthood, 1 Peter 2. 9. in the beauties of his holiness, Psal. 110. pure and undefiled.

Worship, serv God, with perseverance until the end, and stick close to him, in all sorts of persecutions, even to the yielding up, and sacrificing of their bodies and lives.

Now followeth the Description of the condition of the Church in the second Period, in the time of Poperie from the three hundred ninetic fifth until the one thousand six hundred fiftie fifth year, in two Synchronisms, or concurrences of times.

1, The first of the treading under foot the holie Citie, vers 2.

But the Court, which is without the Temple, leav out, and measure it not, for it is given unto the Gentiles.

Καὶ τὴν αὐλὴν τὴν ἔξωθεν; wee read in the old greek versions: which doth agree with the above-mentioned description of the Courts of the Temple. For the Inner Court is in the first vers intimated by the word *Thysiaſterium*.

But by the Outward Court, here is understood the Outward worship, or service of God, which consisteth but in the Outward appearance and Ceremonies, whereof God will take no notice, and therefore rejecteth it.

Leav it out and measure it not saith the Angel.

For it is given unto the Gentiles, and the holie Citie they shall tread under foot.

Here wee must reflect and look,

First, upon the invasion of the Heathenish barous Nations. For from the three

hun-

hundred twelfth year of our Lord, when *Constantine* the great was converted unto the Christian Faith, until the three hundred ninetie fifth year; when *Theodosius* the great died, the Church of God did triumph over the Gentiles, and destroyed the worship of the Dragon, and their idolatrous Temples. But immediately after the death of *Theodosius* the Great, the *Goths*, *Huns*, *Alans*, with other Barbarous Nations, invaded the Romaue Empire, ruined and destroyed the same on all sides, whereby the Church, as the holie Ctrie begun to bee troden under foot, and the Antichrist had an occasion given to break forth, and shew himself. *vid. Hieron. Epist. 3. & 11.*

2. Upon the Heathenish Idolatrie, which in Poperie hath been brought in again. The Heathen worshipped *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Hercules*, *Juno*, *Venus*, &c. In the Popish Religion, *Marie*, *Peter*, *Paul*, *George*, &c. are set up instead of those, and called upon in time of distress, so that there is but little difference between them.



3. Upon the horrible Sodomie, and other abominable sins, which in time past have been committed by the Heathen, and then afterwards practised, and in publick books defended, and are as yet commended, and permitted in the Popish Church by the Clergie and others, without anie shame or restraint.

This *tredding under foot* shall continue for *tie two moneths*, that is, one thousand two hundred sixtie years, as doth appear in *clavis Apocalypse*.

2. The second Synchronismus, or concurrencie of times, of the two witnesses clothed with sackcloth, &c. while's the Holie Citie is trodden under foot, God will not forget his own people, but will faithfully care for them, wherefore hee saith :

V. 3. *And I will give power unto my two witnesses, and they shall prophesie a thousand two hundred and threescore daies, clothed with sackcloth.*

By the two witnesses are understood faithful Teachers, and Governors of the Church, both Ecclesiastical and Political,

cal. To such hee will give, that they may edifie, and propagate the Church of God, and preserv the same against all Heresies, and hostile attempts. *The number of the witnesses is small, beeing but two of them;* which is the least number, yet sufficient for the testimonie of the truth. *For at the mouth of two or three witnesses shall the matter bee established.* Deuter. 19. vers 15. Math. 18. vers 16. John 8. vers 17. 2 Cor. 13. vers 15.

*The Angell saith, Unto my two witnesses :* whereby it doth appear, that hee that speaketh here unto *Iohn*, is the Son of God himself.

*They shall prophesie clothed with sackcloth.*

The whore of *Babylon* is arraid in purple, and scarlet color, and decked with gold, and pretious stones and pearles, Revelarions 17. vers 4. But the witnesses of Christ are clothed with sackcloth; that is, their clothes are but poor and despicable, as those were of the Prophets of God in times of old, who wore also sackcloth,

Isaiah 20. v. 2. a rough garment, Zechar. 13. vers 4. Elijah was girt with a girdle of leather, 2 Kings 1. vers 8. preaching repentance, and the suffering of the Cross, and persecutions, and were exposed to all manner of tribulations and persecutions.

A thousand two hundred and threescore daies; that is, as many years from the three hundred ninetie fifth year of our Lord, until the one thousand six hundred fiftie fifth year, as it doth appear in *Clavi Apocalyptica*.

Vers 4. These are the two Olive trees, and the two Candlesticks standing before the God of the Earth.

Thus are the High-Priest Josbua and the Prince Zerubbabel describeth, Zach. 4. vers 14.

Vers 5. And if anie man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if anie man will hurt them, hee must in this manner bee killed.

This is taken out of the historie of the Prophet

Prophet *Elijah*, when at his request fire came down from heaven and consumed the Captain with his fiftie men. 2 Kings 1. vers 10. 12.

which likewise the Disciples of Christ would have don when the Samaritans would not receiv Christ and them, Luke 9. vers 54.

Vers 6. *These have power to shut Heaven, that it rain not in the daies of their Prophesie,* which is also taken out of the Historie of *Elijah*, 1 Kings 17.

Vers 1. *And have power over the waters, to turn them to blood, and to smite the earth with all plagues as often as they will,* which is out of *Moses's* and *Aaron's* expedition in Egypt, applied and referred hereto, where of wee read in *Exodus* 7. vers 20. and in the 8, 9, 10, 11, 12. chapters,

By this description of the two Witnesses, God doth declare that, what mercies in times of old, hee hath shewed unto his people, the Children of *Israël*, the same hee will also shew in the *New Testament* unto them that believ.

Hee

Hee will give them *Ioshuas* and *Zerubabels*; faithfull Teachers, and religious Rulers, and Governors, who shall fit and edifie them unto the Temple of God, and as Candlesticks give light unto them with their pure doctrine, and as Olive-trees assist them with powerful consolation.

Hee will give them zealous *Elijahs*, and *Elisbas*, who shall fight against the whore *Jezabel*, the Preists of *Baal*, and other persecutors.

Hee will also at length send them his *Moses's* and *Aarons*, who shall deliver them, and bring them forth out of the Antichristian bondage.

Verf 7. *And when they have or shall have finished their Testimonie: cum finierint vel peregerint.*

Thus the versions do render it, either in the perfect, or future perfect tense, whereby the Teachers and Expositors have been mistaken, to think that this last war should not begin til then; when the determined one thousand two hundred sixtie years

years of the two Witnesses should bee expired.

But becauf by this means the two Witnesses should remain in sackcloth, and the *Woman* in the wilderness, beyond the time appointed and also the fourth beast should continue to blaspheme longer then 3<sup>1</sup> times, or fortie two moneths. To all which, not onely the plain text, but also the swearing of the Angel, *Dan.* 12. vers 7. and the great Oath of the Son of God *Revelations* 10. vers 6. are contradictorie; therefore wee must look upon the propertie of the text in the original tongue; ὅταν τελώσσι is the *indefinitum primum*, which indeed may bee rendred in the perfect tens, when they have finished, or in the future perfect tens, when they shall have finished. But this exposition beeing also repugnant and contrarie to this, and other texts in the *Revelation*, wee must reject it, and render the words in *futuro simplici cum finituri sunt*; *When they shall finish*: namely when the one thousand two hundred sixtie years shall draw

draw to an end, as *Joannes Cloverius* in *primo diluculo Apocalyptico* prop. 14. page 124. and in *Comment. posthumo Tom. 3* pa. 28. *Iohn Clover*: in his first Apocalyp-  
tical dawning: Proposition 14. page 124. And in his posthumous Commentarie Tom. 3. page 28. doth observe. Likewise *Iosephus Medeus* in *Comment. in Apocalypsin.* *Ioseph Meed* in his Commentarie upon the Revelation.

In the one thousand two hundred sixtie years, first the one thousand years do expire in the year one thousand three hundred ninetie five. Then the two hundred years expire in the year one thousand five hundred ninetie five, whereupon do follow the sixtie years, as the end: So that these words; *when they shall finish their testimonie*, are to have this sense; when in the one thousand five hundred ninetie fifth year of our Lord, the sixtie years shall begin.

*Then the Beast that ascenderth out of the bottomless pit, shall make war against them, and shall overcome them and kill them.*

By



By the Beast here is meant, the Beast with ten horns, which Chapter 13. vers 1. riseth up out of the Sea; whereof the Angel in the 17 Chap. vers 8. saith to Iohn, *The Beast that thou sawest, was, and is not, and shall ascend out of the Bottomless pit.* And vers 11. *The Beast that was, and is not, even hee is the eighth, and is of the seven, &c.* That is: the Empire or Government, hath been under the Heathenish Romane Emperors, where the Dragon did reign, and was openly worshipped in Paganism.

*And is not.* The Dragon was thrown from his seat, and is not anie more worshipped openly, becaus Christian Emperors and Governors are com to the Imperial dignitie, who have destroyed heathenism.

*And ascendeth again out of the bottomless pit.* When the Dragon's government was destroyed, and the Heathenish Idolatrie abolished, the Dragon creep's in again by the means of the *Beast with ten horns* (when the Romane Empire is divided

ded into manie Kingdoms) *give's him his power, and his seat, and great autoritie*; and bring's it to this that a new and more holie form of Idolatrie is established, and that hee, the Dragon, together with the *Beast* is worshiped again, *Revel. 13. vers 2, 3, 4. This Beast is the eight, and is of the seven*; that is, the Rider (the woman sitting upon the *Beast*) which *Iohn* seeth in a vision, chap. 13. vers 3. doth govern the civil State in the divided Romane Empire, as the *Beast with ten horns* (and this is the seventh sort of Government) and withal the Ecclesiastical, Popish Government also, which is the eighth sort. But becaus the *Woman* sit's upon the *Beast*, and both doth make one *Complexum*, or a *Rider*; And the Woman doth after her pleasure, ride and govern the *Beast*; therefore both the last forms of the Romane Commonwealth, the Ecclesiastical and Political Government in Poperie are counted for One, wherefore the Angel saith, *The eighth is of the seven*. Whence wee conclude, that by the *Beast*, which

which ascended out of the bottomless pit, is understood the Popish Ecclesiastical Government, which useth the Temporal sword, and the power of worldlie Potentates, as a Rider maketh use of the power and strength of his horse.

Of this Beast is said here, that it shall make war against the two witnesses, and shall overcome them, and kill them: That is, there shall bee in the Romane Empire, a persecution set a foot against the Evangelical Protestants, by the instigation of the Pope and the Prelats, towards the end of the appointed time, in the last sixtie years, from the one thousand five hundred ninetie fifth, until the one thousand six hundred fiftie fifth year.

The two witnesses shall bee overcome and killed: That is, they shall bee removed, and thrust out of all Ecclesiastical and Political Offices and imployments.

(Vers 8. *And their dead bodies shall lie in the street of the great Citie, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

Here

Here is the place described where the persecution shall happen. It is not an universal persecution, which goe's throughout the whole Romane Empire, but a particular Act, becaus the dead bodies of the two Witnesses do not lie in all the street but onely in One; in the street of the great Citie.

By the great Citie is understood *the Citie of Rome* of which the Angel saith, in the 17. chapter vers 18. *The Woman which thou sawest is that great Citie, which reigneth over the Kings of the Earth*; which is called in the 14. chapter vers 8. *Babylon the great Citie*.

And that by *Babylon* is meant the Citie of *Rome*, is granted by the Jesuits themselves, as *Blasius Viegas* in cap. 17. *Apoc. sect. 3. Kemacius de Vaulx* in *Harpocrate divino* part 1, fol. 235. *Bellar. lib. 2. Pontif. Rome* cap. 2. and lib. 3. cap. 5.

But by the Citie with the streets, is the whole Romane Popish Empire set forth; as it is elswhere compared unto a *Beast with ten horns*, chap. 13. and 17. and un-

to the Sea with rivers and fountains,  
Chapter 16. Compare also *Luke* 14. vers  
21. 23.

*The Citie of Rome is called* spiritually,  
that is, the *Citie of Rome*, or the *Romane*  
*Papacie*. Is among the Hebrews espe-  
cially the Prophets *to bee called*; signifieth  
as much *as to bee*; and that in a singular  
high manner and waie, as appeareth by  
*Isaiah* chapter 1. vers 26. chapter 7. vers  
14. chapter 9. vers 6. chapter 56. vers 7.  
chapter 60 vers 14. chap 26. vers 4.  
*Ierem.* 3. vers 17. chap. 23. vers 6. *Ezech.*  
48. vers 35. *Zach.* 6. vers 12. chap. 8.  
vers 3. *Finkius. Can.* 49. *Cent.* 11.

*Spiritually*, that is *Mystically*, in a  
mysterious sens and resemblance.

*Another Sodom*, becaus of their *Pede-*  
*raſtia*, and other horrible Sodomitical A-  
bominations and fins, which not onely  
are committed but commended there.  
As *Sleidan lib. and Balauſ in Catalogo*, do  
write concerning *Ioannes de la Casa Arch-*  
*biſhop of Benevent*, that hee published in  
print a Treatiſe to commend Sodomie:

so that this is fully agreeable to that which the Prophet *Isaiab* saith, chap 3. vers 9. *The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not.*

*Shee is another Egypt*, becaus of the great blindness and hardness of heart, as also becaus of the Tyrannie and grievous bondage, wherewith shee doth afflict the people of God, driving and compelling them to a slavish servitude of Poperie.

*Shee is also a true likeness of Ierusalem* becaus shee like the *Jews*, doth despise God and his word, killeth the Prophets, nay, refuseth to hear, and to reciev the Son of God himself, blaspheming, calumniating, persecuting, and crucifying him in his members, as by experience is cleerly seen.

*And their dead bodies ( shall lie ) in the street.*

These words are spoken, as it were with som amazement abruptly, and without the concluding word to make up the sens. The dead bodies of the

Witnesses

Witnesses in this street: But which street? A Citie hath manie streets; and so hath the papal State, which is here called the great Citie, having under it manie streets and Kingdoms in subjection, those wee must reflect upon to discover, where such wars and persecutions in these years from the one thousand five hundred ninetic fifth of our Lord are hapned.

Three principal streets or Kingdoms hath the Oriental Antichrist, the Turk, in his subjection, hee hath not used anie such persecution against the Christians in his Dominions.

Seven are under the Occidental Antichrist.

In *Italie*, *France*, *Spain*, and the British Kingdoms, no such remarkable persecution did happen within this time, nor also in *Poland*: The attempt, which was made in *Prussia* in the one thousand five hundred ninetic fifth year of our Lord, was of no long continuance. What came to pass in *Hungarie* and *Trans-*



*Sylvania* in the year one thousand six hundred two, and same following was quieted by the *Puschkeyish* insurrection; and cannot bee referred to this.

The tenth Horn yet remain's; *Germanie*, or the *Germane Empire*, which in the whole Beast or Empire cannot bee counted otherwise, but *one horn*, and a *Kingdom* by it self in the whole bodie of the fourth Monarchie.

This is the principal street in the great Citie, the principal horn of the Beast, the principal Kingdom in the fourth Monarchie, whose head is represented by the Citie of *Rome*. This *Germane Empire* is here called the street, *per excellenciam*, becauf it is the principal street in the Empire, which doth appear hence.

1. By reason it is called the *Romane Empire*.

2. By reason it is, as it were a figure and Image of the old *Romane Empire*, having *seven heads*, in regard of the seven Princes Electors, and ten Provinces in respect of the ten Circles, into which it is distributed.

3. By

3. By reason that the head of the German Empire hath stil the name of a Roman Emperor, and hath the preeminencie above all other Kings adhering to the Papal State.

Now in this street wee must seek the war; and wee shall also finde it, if wee consider what is passed from the one thousand five hundred ninetie fifth year, until this present hour, against the true Professors of the Gospel.

The Pope indeed hath from the beginning of the Reformation, which hapned by Doctor *Luther*, alwaies aimed at this, how hee might wholly root out and destroye the Professors of the Gospel, and to this effect, the Councel of *Trent* was called in a special manner.

But this would not take place in *Germanie*, until the Jesuitical Sect prevailed, and brought things to that pass, that the peaceable and meek hearts of Potentates have given too too much credit, and yielded to their flatterings, calumnies, and deceits. Whereupon, in the year one

thousand five hundred ninetic eighth begun the perfecution, against the Evangelical Protestants in *Styria, Carniola, and Krain*: and what success it had, and what thereupon followed in other parts of the Empire, especially in the Kingdom of *Bohemia*, and in all the hereditarie Lands of the mightie and eminent house of *Austria*, is manifest to the world, and there is in all these proceedings, which are here described, nothing else wanting but the last Act, which shall yet be put in execution in *Silesia*. When this Act shall be finished, then shall this war, victorie, and execution be at an end, and therewith shall the three years and an half begin, at which time the dead bodies of the two witnesses shall lie in the street, whereof the text speak's.

V. 9. *And some of the people and kindreds, and tongues and Nations shall see* (the two witnesses.)  
*their dead bodies three daies and a half.*

Strange people, forreign Nations and people of strange tongues did meet in this Germanic war for Religion. And at  
Munster

*Munster* and *Osnabruck* were in like manner such kind of people at the Treaties of Peace, of which is said: Som (of the people) *shall see the dead bodies of the two Witnesses.* When the Treatie of Peace shall bee fully executed, then shall the forreign Nations, which have maintained the Evangelical caus, cleerly discover what they have neglected in that Treatie and conclusion of Peace, how manie dead bodiesthey have made, and how manie they have in the Hereditarie Provinces, shut up and excluded by this Pacification, from the Exercise of Religion, from Libertie of Conscience, from their Privileges, &c. and how they have wholly cut them off, and deprived them of all hope, which before this Pacification they yet had, and which by their victorious arms was at last held forth unto them.

What are the Evangelical Professors in the hereditarie Provinces at this time, elf then dead bodies or corps, which civilly haue neither breath, nor life in

them; nay, how manie thousand souls shall yet bee killed by the execution of this Pacification?

*This they shall see three daies and an half.*

That is, three years and an half, from the time that the execution of the Pacification shall bee fully accomplished, the last Act of the persecution finished, and the Evangelical Ministers expelled, and deposed out of the hereditarie Principalities of *Silesia*.

*Thus far, namely till the 3; years before the end of the appointed one thousand two hundred sixtie years, should this last persecution reach: whereby it appeareth, that there is none other intimated in this text, but this, whereof mention hath been made in Germanie.*

*But they shall not onely see the dead bodies of the two Witnesses, but they shall also have som consideration over them.* Which the word ἐλπίσιν doth import, which as *Budeus* doth prove out of *Aristotle*, doth significationem habere, to look to a thing, and

to

to have som care forit, as it doth appear by the text following.

*And shall not suffer their dead bodies to bee put in graves.*

Here the question is, whether these words are to bee understood of the friends, or of the enemies of the Professors of the true Religion? Commonly these words use to bee referred to the enemies of the Evangelical Professors, and are expounded; That in this last persecution there shall bee such crueltie used, that the dead bodies shall not have so much as earth given them to bee buried in. But wee must take notice, that these words are not *proprie* properly, and according to the meaning of the Letter to bee understood. For as in the eleventh and twelfth verses, there quickning and rising must bee taken in a civil sens, so likewise their killing and lying in the street must bee civilly understood. Moreover the tenth vers following doth describe also the enemies by the name of *them that dwell upon the earth*: wherefore wee do  
infer

infer, That the forreign Nations will not wholly laie down the sword, but will have at all times a watchful eye upon the designs of Papists in Germanie, and wil not give waie, that the Evangelical Protestants shall be totally destroyed, and buried under ground.

*Vide Josephum Meedum*, see *Joseph Meed*, and *M<sup>r</sup> Gottlich*. Heyland *super hunc locum* upon this place. *Philip. Nicolai de R. Christi*. p. 6, 4. Read also *Wisdom cap. 3. vers 1, 9.*

*Vers 10.* And they that dwell upon the earth. That is,

The Papists in general, who have their heaven here upon earth.

*Finckius. Can. Theol. Cent. 11. Can. 90.* In scriptura S. peccatores appellantur habitatores Terra, non autem justi. Hi enim passim appellantur Aduena, peregrini, incolae. Ex Hieron. Epist. 129. ad Dardanum. *Finckius* his Theological Cannons Centurie the 11. Canon 90. In the holie Scripture sinners are called dwellers on the earth, but not the just; who are frequently



quently styled strangers, pilgrims, and sojournors. Out of Hieron. Epistle 129. unto Dardanus.

*Shall rejoyce over them, and make merrie, and shall send gifts one to another.*

These words are taken out of the book of *Esther*, chap. 9. vers 19, 22. and they have their peculiar sens, the effect whereof is found in that which doth actually appear.

*Because these two Prophets tormented them that dwelt on the earth* vers 5. it is said of the two Witnesses, that they are hurt unjustly; here is attributed unto them, that they torment their enemies, by sifting and searching out their doctrine and conversationn, by examining and trying all things in them, according to the Divine Scriptures, by contradicting their fals Doctrine, and abominable Idolatrie, and by laying their shameful, abominable, Sodomitical life before them.

Thus did *Elijah* and *Mica* torment the King *Ahab* 1 King. 18. vers 17, 18. *Jeremiah*, the Preists and the Prophets, *Jeremiah*

*miah* 27. vers 11. the Prophet *Amos* the people of *Israel*, *Amos* 7. vers 10. The Son of God the Divels. *Matthew* 8. vers 29. Which must now bee called, to do injurie, to raise sedition, and to oppose the Magistrates; The fault is in thine own people said the Officers of the Children of *Israel*, *Exodus* 5. vers 16. For this is found most true: *Mali, cum injuriam facere non sinuntur, injuriam se accipere existimant.* The wicked when they are restrained from doing wrong, conceive themselves to bee injured. As *Grotius* in his *Annotation upon Mat: chap. 8. vers 29. writeth.*

*Hitherto hath John written what the Son of God hath declared unto him by word of mouth.*

*Hereupon followeth a sudden change in the vision, and thereby is represented a sudden change in the Romane Empire. In respect that the Son of God doth end his Prophecie and speech; and John transported in a vision, seeth before his eies, what after the issue of 3½ years befall to the*

the

the Witnesses, and what terrible, unexpected events, and alterations suddenly and unawares com to pass.

*Here beginneth now the third Period in the year one thousand six hundred fiftie fifth of our Lord.*

*Where the enemies of the Gospel are quelled, and therewith doth break forth the true peace and tranquillitie of the Church.*

*Verf 11. And after three daies and an half the Spirit of life from God entred into them, &c.*

*When these 3<sup>1</sup> daies, or years com to an end, with the one thousand six hundred fiftie fifth year; then also together therewith do expire the fortie two moneths of treading the holie Citie under foot chap. 11. verf 2.*

*The one thousand two hundred sixtie daies of the two witnesses clothed with sackcloth, verf 3.*

*The one thousand two hundred sixtie daies of the Woman in the wilderness, chap. 12. verf 6.*

*The fortie two moneths of the Beast, and of his*

his blasphemies, chap. 13. v. 5.

The time of the Image of King Nebuchadnezzar. Dan. chap. 2.

The determined time of the four Monarchies, Dan. chap. 17. vers 12. 25.

The one thousand two hundred ninety daies of Dan. chap. 12. vers 11. &c.

The Spirit of life from God entred into them.

In the chapter 37. vers 14. of EZEKIEL, God in the behalf of the Jews in the Captivitie of Babylon, doth use such an expression saying: *I will put my spirit in you, and yee shall live, and I shall place you in your own Land, &c.*

The same will befall to the exiled, and oppressed Evangelical Professors, God will send them an unexpected help by such means, which never entred into any mans thoughts. God will revive them again, bring them into their own Land, re-establish them in their dignities, and publick functions, and give them greater and higher Privileges, and Liberties, then they ever had before.

And

*And they stood upon their feet.*

The Exiled Evangelical Professors do appear again, and take possession of their Land and places. The oppressed also com forth again, and are delivered from their heavie yolk.

*And great fear fell upon them, which saw them.*

As now there is great joie and exultation, amongst the Papists, about the issue of this war : so there will bee great terror, when they shall see the exiled return into the hereditarie Provinces again, and the Opressed take possession of their former dignities, and honorable functions. Then will bee a livelie example set before us, of that which is written in the book of *Wisdom*. chap. 5.

Verf 12. *And they heard a great voice from Heaven saying unto them: Com up hither, &c.*

By the *Heaven* the Church is understood.

By the *great voice* is signified, that after the end of three years and an half, a great

great and chief Instrument, an high Potentate amongst the Evangelical Professors, shall rise and bee exalted, who to the great fear, and terror of Papists, shall open again a free court to the Gospel, and *Call with a great voice* upon the exiled and oppressed; re-establish them into their publick imployments, and possessions, and saie unto them: *Com up hither.*

This is the Divine *Diploma*, or Letters Patents, the vocation, or calling which is published by that High Potentate.

The exiled do obeie; *They ascend up to Heaven*, that is, they enter into their charges again, and perform that in the Church, which is committed to their trust.

*In a cloud*; that is, with great autoritie, respect, power and glorie. *Isa. 14. vers 13, 14.*

*And their enemies beheld them*: namely, those that formerly did rejoyce at their afflictions and miseries.

*Ἐθεώπουν αὐτοὺς*, doth signifie *contem-  
plari*

plari, ludos spectare vel celebrare, to see a Comedie, or plaie. The Papists had hitherto acted as it were a Comedie, with the Evangelical Professors, and tormented them with all sorts of plagues; Now they see the event and issue thereof, wherein doth befall unto them, what is threatned, *Jeremiah 50. vers 10, 13.*

*Vers 13. And the same hour was there a great-Earth quake.*

All the Peace which the Papists do imagine to themselves, is now at an end. For immediately the reformation of this Evangelical Potentate causeth an exceeding great insurrection, and combustion in the Romane Empire.

*And the tenth part of the Citie fell.*

By the Citie is here meant

1. Either *the whole Papacie*, and thus one of the ten streets hath it's fall. Namely the Germane Empire, which is the street where the dead bodies of the two witnesses had lien, who are

M

now



now standing again upon his feet.

2. *Or the Citie of Rome it self*, which in regard of the old *Citie of Rome*, when shee was in her flourishing condition, is counted this daie but the tenth part. As the same is proved by *Lipsius lib. 3. admirand.*

*And there were slain.* That is, cut off and destroyed,

*In the Earthquake.* That is, in this war.

*Seven thousand.* That is, a great number, or multitude.

*Of men.* That is, high and great persons, chief heads and noble families.

*And the remnant were affrighted, and gave glorie to the God of heaven.*

The rest of the Papists stand amazed, and do acknowledg the just judgments of God, which hee poured out over them.

Vers 14. *The second wo is past.*

These words do not import, that by the destruction of the *Citie of Rome*, and the other things, which have been set down in the foregoing words, the second

second *wo* is brought to an end : but the overthrow of the Turkish Empire is thereby especially intimated.

Revelations 8. vers 13. *S<sup>t</sup> John beheld & heard an Angel flying through the midst of Heaven, saying with a loud voice: Wo, wo, wo to the inhabitants of the Earth, by reason of the other voices of the Trumpets of the three Angels, which are yet to sound.*

*The first wo hapned by the Saracens, and Arabians; whereof in Revel. 9. vers 1. till the 12.*

*The second Wo hapned by the Turks. Revelations 9. vers 13. till the 19.*

Hereunto do agree almost all the Expositors, and refer this second *Wo* unanimously to the Turkish Empire.

And do infer from thence: becaus it is said here, the second *wo* is past, that immediately after the destruction of the Citie of Rome, and these Revolutions in the German Empire, the Turkish Empire, shall have it's fall.

Vers 14. *Behold the third wo cometh quickly.*

*All the three woes are poured over the Popish Romane Empire.*

But *the third wo* is the last, and beginneth at the sound of the seventh Trumpet. Wherefore these words do immediately follow.

Verf 15. *And the seventh Angel sounded.*

Wherewith beginneth the seventh and last plague poured out over *Babel*.

And withal is briefly described

1. *The great joie*, which ariseth in the Evangelical Church.

1. Because they have gotten an Evangelical head. Verf 11.

2. Because the Citie of *Rome* is destroyed, and *Germanie* is fallen away from the Papal State. verf 13.

3. Because the Turkish Empire is com to an end. Verf 14.

4. Because the Son of God hath taken possession of the Kingdom of this world and useth his great power, and reigneth. v. 15, 16, 17

This

This joie is also described in the 19. chapter vers 17.

And upon this joie did David in the spirit reflect

In the 93 Psal. *The Lord reigneth, and is cloathed with Majestie, &c.*

In the 97 Psal. *The Lord reigneth, let the earth rejoyce.*

And in the 99 Psal. *The Lord reigneth, bee the people never so impatient.*

2. *The wrath of the Heathen*: That is, the furie and rage of the Papists; against these the Lord riseth, becaus the daie of his wrath is com; utterly cutting them off, and destroyng them, vers 18.

*This Act is with a double sign confirmed.*

1. *The Temple of God is opened, and there was seen in his Temple, the ark of his Testament.*

2. *There were lightnings, and voices, and thunders, and an Earth-quake, and great hail.* vers 19.

The contents of these words are described more at large in the nineteenth

and twentieth chapters, where the Son of God, and with him the whole Armies which were in heaven do appear, sitting upon white horses, chap. 19. vers 11. 14. Where also the Beast and the Kings of the earth, and their armies are gathered together to make war, vers 19. And are overcome and utterly destroyed, vers 20, 21.

3. The time of the dead to be judged, and to give reward unto the Prophets and Saints, &c.

This also is rehearsed in the twentieth chapter, vers 4, 5, 6. But because it is there (according to the common opinion,) as darkly set down as here, and the Son of God himself speaking of this time in the tenth chapter doth call it vers 7. *the Myserie of God*; And also what the seven thunders have spoken of this Kingdom, cannot be written; wee will here in acquiesce, and proceed herein to the sixteenth chapter.

## CHAP. XVI.

**L**Ike as in the second part of the *Revelation* of *S<sup>t</sup> John*, by the seven Trumpeting Angels, seven Judgments are described, which should com upon the Romane Empire in the second period; So also here in the third part are set down seven plagues, which by the seven vials should bee poured out over the same.

Where the seventh Judgment, and the seventh Vial, at the end of the one thousand two hundred sixtie years, do concur in the one thousand six hundred fiftie fifth year of our Lord, *and fill up the wrath of God.* Revelations chap. 11. vers 18. and chap. 15. vers 1.

The seven judgments com upon the Political State, and shew forth the fall thereof; but the seven Vials are poured out, over both the Political and Ecclesiastical State, and describe their punishments

ments. Those begin in the year three hundred ninetie five. But these begin under the sixth Judgment, a little before the total ruine.

But *the seven plagues proceed from the Lord*, who hath a cup in his hand, full mixt with *red wine*, who hitherto hath poured out of the same upon his little flock; But now the ungodlie shall drink the dregs thereof, and suck them out. *Psal. 75. vers 9, 10.*

*The seven Angels having the seven plagues, com out of the Temple of the Tabernacle of the Testimonie of Heaven, Revelations chap. 15. vers 5, 6. that is, from the seat and habitation of God.*

*And one of the four Beasts (that is the first Beast, the Lion of the tribe of Iudah) gave unto the seven Angels, seven golden Vials full of the wrath of God, vers 7.*

*The Angels receive commandement from God, to pour out the seven Vials of the wrath of God, chap. 16. vers 1.*

*Upon the earth: that is, upon the inhabitants*



bitants of the earth, who rejoyce over the victorie of the Beast, chapter 11. vers 10. To whom the Diuel is com down. Chap. 12. vers 12. Nay upon the whole world, which wandred after the Beast, *and worshipped the Dragon with the Beast*, chapter 13. vers 4. So that by the word *Earth* is understood the whole extent, and latitude of the Romane Popish Empire.

The *Angels* obeie God's Commandement, and pour out their Vials

First, upon the Earth. Secondly, upon the Sea. Thirdly, upon the rivers and fountains. Fourthly, upon the Sun. Fifthly, upon the seat of the Beast. Sixthly, upon *Euphrates*. Seventhly, upon the Aër.

Vers 1. *The first Angel went and poured out his Vial upon the Earth, and there fell a noisom and grievous sore upon the men which had the Mark of the Beast, and upon them, which worshipped his image.*

By the Earth here is understood the whole extent, and latitude of the Romane Empire,

Empire, as in the first vers. But there is reflection made upon *Statum tranquillum*, the peaceable condition in the Romanic Empire, and upon the *Beast coming up out of the Earth*, Revelations 13. vers 11.

*This Beast* is the Pope, and his Clergie, the Ecclesiastical State and Government in the Papacie, which did not break out by wars, or outward power and might, like unto *the Beast with ten horns*, but crept in by little and little, softly and quietly, even as the grasse and the trees use to grow up out of the ground.

Upon this earthlie *Beast* was the first Vial of the wrath of God, in a time of Peace, poured out by the Reformation of Poperie. Now since those who are true Professors of the Gospel, do vehemently oppose, and contradict the Papists, and reprove them for their shameful conversation, fals doctrine, and abominable Idolatrie; thence doth arise in those that adhere and stand firm to Poperie

A noisom and grievous sore, that is a  
fie-

fierce anger, hatred, wrath : and enmitie  
 against the Evangelical Professors, espe-  
 cially, seeing they are not able to over-  
 come, and destroye them by force and  
 might, nor to perswade and seduce them  
 to Poperie again, by fair and sweet  
 words.

Vers 3. The second Angel poured out his  
 Vial upon the sea, and it became as the blood  
 of a dead man, and everie living soul died in  
 the Sea.

By the Sea, the Beast with ten horns is  
 here pointed at, which riseth up out of  
 the Sea, chapter 13. vers 1. And upon  
 *Statum in Imperio Romano turbatum.*  
 The troubled State in the Romane  
 Empire. Whereby is signified, that the  
 second Vial shall bee poured out, over  
 the Political State in the Romane Em-  
 pire, and the Government, and *forma*  
 *rerum publicarum tam in universali quam*  
 *particulari*, and the forms of publick  
 affairs, aswell universal, as particular,  
 shall bee disturbed, and overthrown.  
 How by these wars in Germanie the wrath  
 of

of God hath been poured out, and that this hath been accomplished, is sufficient. ly known to the world, and everie rational man can make the application. The *Status ratio*, or reason of State which hath been set up, and the shameful abuse of it hath no small share therein, whereof a State's man writeth thus: *Instituta cum esse desit in mundo, successit Status ratio calamitatum mare*. When justice ceaseth in the world, then succeedeth Reason of State, the very Sea of Calamities.

The blood of a dead man intimateth the horrible effusions of blood, and how everie living soul died in the Sea, is evident in the eyes of all men,

*Everie living soul*: that is, *all sorts of Nations*, people, and tongues, that in this raging Sea, and Floods of water, during this war were engaged; as also all sorts of people in all the Provinces of the Roman Empire, which are emptied of men and cattel. In this signification the word *all* is used, *Exodus 9. vers 6.* where it is rendred *all the Cattel of the Egyptians.*

Vers 4.

Verſ 4. *And the third Angel poured out his Vial upon the rivers and fountains of water, and they became blood.*

*Frequens eſt ſacris Literis per flumina ſignificare Imperia, quod & Græci Latinique faciunt. Hugo Grotius, in Annotatis ad V. Teſtam. Eſaia. c. 11. verſ 15.* It is frequent in holie Scriptures, by Floods of waters to ſignifie Empires, which both the Greeks and Latines do. *Hugh Grotius* in his Annotations to the old Teſtament *Eſaie* chap. 2. verſ 15

The Romane Empire is elſwhere compared to a *Beaſt with ten horns*, to a *Citie* with it's ſtreets: So likewise here to a *Sea* with it's rivers.

*The rivers* are the Kingdoms, which although they are not at this preſent members of the Political State in the Romane Empire, yet they have their tie and dependance upon the Popiſh Romane Empire: as *Spain, France, England, Poland, Hungarie, &c.* For the greateſt whore ſit's upon manie waters, *Revel. chap. 17. v. 1. and reigneth over the Kings of the earth, v. 18.*

*The*

The fountains of water are the Kings, their Roial Council is Parlements, and other great and prime Lords in those Kingdoms, who are interested in the Government: How this Vial of the wrath of God hath been poured out over great *Britanie* and the well thereof, and how the river and the head Spring there became blood, and doth yet sprout out, is alas evident to all the world. And although those who are the *Fax* and *Clamor sine Tuba*, voice, or Trumpet, in these proceedings, wee know not how to excuse; yet wee must by virtue of this cleer text, saie with the Angel: *Lord thou art righteous*, becaus thou hast judged thus. How *France* doth feel the pouring out of the wrath of God out of this third Vial, and how much more it will bee sensible of it in time to com, time will discover.

The caus which the Angel maketh mention of here, in the sixth vers, saying: *For they have shed the Blood of the Saints and Prophets, and thou hast given them blood to drink;*

*drink*, for they are worthie; concerneth *France* more particularly, becaus there was so much innocent Christian blood shed therein, in these hundred years last past.

How the other Kingdoms in this *Classis* shall fare, time will shew; chiefly that whose head Spring did flow out the eighth of *April*, *Anno* one thousand six hundred five. The Ecclips of the Sun, which on the seventh of *April* one thousand six hundred fiftie two will darken the *locum Hylegiale* thereof, whereupon within a short time it may stop happily the flowing out of the same, and change it's river into blood.

Verf 7. *And I heard another Angel out of the altar saie, &c.*

A voice is heard out of the *Thysiasterion*, or place of Sacrifices, where the souls of them that were slain did lie, wherof wee may read in the sixth chapter, verf 9, 10. that they crie to the Lord for vengeance. The sens and meaning of which words is this, that the  
Martyrs



Martyrs praise God for the hearing of their prayers, and the execution of vengeance, applauding the Angel saying: *Even so, Lord God Almighty, true and righteous are thy judgments.*

Hence also may be concluded, that this vengeance shall then begin, when the last war against the two witnesses shall be finished, whereof hath been spoken in the 11. chap.

Verf 8. *And the fourth Angel poured out his Vial upon the Sun, &c.*

By the *Sun* all the Expositors commonly understand the *Sun of righteousness*. Mal. 4. verf 2. Jesus Christ, wherewith *the woman is clothed*, Revel. chap. 12. verf 1. But this is repugnant to the scope and intention of these plagues which are poured all over the earth, that is upon the *Systema mundi Papistici*, over the Popish world, which is opposed to the Church-Heaven of the faithful Children of God, wherein the Lord Jesus is the Head. Therefore wee must seek this Sun in the Popish Heaven, and search, what  
in

in the Revelation of John is represented by the Sun in other places.

*The sun became black, as a sackcloth of hair,* Revelations 6. vers 12. whereby the ruine of the Imperial dignitie in the Heathenish Church-Heaven, which happened in the time of *Constantine* the great is intimated.

*The third part of the Sun was smitten,* according to the Propheſie of the fourth Trumpet Chapter 8. vers 12. That is: The ſmall remainder of the greatneſs, and brightneſs of the old Romane Empire ſhall wholly bee aboliſhed, and paſs away.

*An Angel did ſtand in the Sun.* Revelation. 19. vers 17. That is, a great Potentate, an Evangelical valiant Prince gathered together a great Armie againſt the Papists.

*The Citie hath no need of the Sun; neither of the Moon to ſhine in it.* chap. 21. vers 23. That is: hath no need of anie Temporal Potentate to govern it.

If wee compare theſe texts with the

N

Sun,

Sun, upon which the Angel poureth out the fourth Vial; we finde that thereby a great and high head of the State is signified, who in *Systemate mundi Papistici* doth uphold all, and by his splendor and government giveth strength unto all; like as the Sun *Systemate mundi Physico* by it's light and motion, doth guide and move the forces of nature.

*And power was given unto him to scorch men with fire; And men were scorched with great heat, &c.*

When the head, which hath been a mightie support hitherto to the Papal State, shall lie down and rest; then the fire of God's wrath will extremely scorch the Papists; *The Lord will make them like a fierie oven*, Psal. 21. vers. 9. But for all this they will not amend, nor repent, and give God the glorie, but rather continue in blaspheming the name of God, and grow more and more obstinate.

Vers 10. *And the fifth Angel poured out his Vial upon the seat of the Beast,*  
and

*and his Kingdom was full of darkness.*

As soon as the Beast with ten horns was risen up out of the Sea, Revelations 13. vers 1, the Dragon immediately gave him his power, and his seat, and Citie of residence, the Citie of Rome.

Which the Beast hath possessed hitherto, without being disturbed from thence, and reigned over the Kings of the earth, chapter 17. vers 18. Now the Angel poureth out the fifth Vial of the wrath of God upon this seat, the Citie of Rome, as mention hath been made here-of above, in the eleventh chap. vers 13. that after the two Witnesses were ascended up, there was a great Earth quake, and the tenth part of the Citie fell, and was destroyed.

*And the Kingdom was full of darkness,*

By the destruction of the Citie of Rome, shall the Government and power of the Pope, which hitherto hee hath used, bee made extremely void, and all his dispatches, or commissions suspended.

ded. But the Papacie shall not yet by this means bee utterly dissolved, and taken away. For this doth follow afterwards, at the pouring of the seventh Vial, in the last war, in a place called in the Hebrew tongue *Armageddon*. ver 16. Whereof is spoken more at large in the 19. chapter vers 17. untill the 21. by this plague the Papists are yet more embittered, and more and more hardned.

Verf 12. *And the sixth Angel poured out his Vial upon the great river Euphrates, and the water thereof was dried up &c.*

By *Euphrates* are understood the Nations which border thereupon, that is the Turks. But by the *drying up of the water* is meant, the ruine and overthrow of those Nations, as it is evident out of the Prophets, as *Isaiah* chapter 19. vers chap. 44. vers 27. *Jeremiah* chap. 48 vers 34. chap. 50. vers 38. chap. 51, vers 36. *Ezekiel* chap. 30. vers 12. chap. 31 vers 4.

The Application of this text to the

ruin

ruine of the Turkish Empire, doth agree  
by with the eleventh chap. of *Isaiah* vers 13.  
d ta 14, whereupon soon followeth the de-  
ster-struction of the Citie of *Rome*.

enth *The second Wo* ; that is, the Turkish Em-  
d in pire, is past.

ver Moreover, the drying up of *Euphrates*  
e in is a preparation for the great work, which  
by shall bee performed at the pouring out of  
em the seventh Vial.

For as in times of old the red Sea was  
d on divided, to make a drie waie for the Chil-  
bra dren of *Israël*, when at their going out of  
up *Egypt* they were pursued by *Pharaoh* ; to  
th the end that they might pass thorough  
at is safe, and *Pharaoh* should bee drowned.  
f th *Exodus* 14. vers 12. until the twentie  
ro ninth. And as God did drie up the  
river of *Jordan*, and made a waie  
at thorough it, so that *Israel* could go  
erly thorough it on drie Land ; and enter  
40 into the promised Land, so is here  
ve *Euphrates* spiritually dried up, and the  
31 Turkish Empire ruined.

That the waie of the Kings of the East might  
the bee prepared.

By this the conversion of the *Jews* is intimated; which immediately after the destruction of the Citie of *Rome* shall bee advanced; as also may bee seen by the 19. chapter vers 6, 7. whereunto may bee referred what *Isaiah* writeth: chapter 14. vers 10. until the sixteenth. *Zech.* chap. 10. vers 11. 4. *Esr.* chap. 13. vers 47.

Hereupon followeth the pouring out of the seventh and last Vial of the wrath of God, wherewith also the seventh Angel soundeth, and the seventh plague, and the third and last Wo over the Papacie of *Rome*, and the fourth Monarchie doth take effect, bringing with it the total ruine and destruction thereof.

The preparations of this are described before hand thus:

Vers 13. And I saw three unclean spirits like frogs, com out of the mouth of the Dragon, and out of the mouth of the Beast and out of the mouth of the fals Prophet.

The Dragon, The Beast, and the fals  
Pro-



Prophet are three companions, and fellow-Commoners, who, from the beginning of the demutation (as it appeareth by the thirteenth chapter) have stuck close one to another, and have been equally honored and worshipped by those that were under their power: Now at the end of their reign they also agree, and need requiring it, they send Ambassadors and Agents abroad, unclean talkative Spirits, Spirits of Devils working Miracles, &c.

That is, when the Citie of *Rome* shall bee destroyed, and the Papal seat overthrowed, the Turkish Empire ruined, and the Jews converted unto Christ; The Devil, the Romane Papacie, and the whole Clergie shall not bee able to conclude anie thing elf, but that their end is now at hand, and that they will bee utterly destroyed: Therefore they trie their utmost endeavors, and call together the best men of their orders, and such as are most fit for this work, chiefly those that have made profession in the eleventh *Classis*;

these they send to the Courts of all Catholick Potentates thorough out the whole Romane Popish Empire, perswading them, and the Professors of their Religion, to stir up the utmost of their power, and to join and offer themselves together with others to the war, against the Professors of the Gospel.

*In that great daie of God Almightye (at the pouring out of the seventh Vial.)*

The time when *Constantine* the great destroyed the Empire of the Dragon, and overthrew the *Dragon* with the heathenish worship of the same, is called *the great daie of his wrath*, Rev. c. 6. vers 17.

But the time here, when the Beast and the fals Prophet shall bee cast into the lake of fire and brimstone, and the Dragon shall bee shut up in the bottomless pit, is called: *That great daie of God Almightye*: Above in the 11. chap. vers 18. at the sound of the Trumpet of the seventh Angel, it is called *the time of the dead, that they should bee judged, and to give a reward, &c.* By the Prophets in the  
Old

Old Testament, and by Christ and the Apostles in the New Testament, it is frequently called, *that daie*.

But to shew what properly is meant and understood by this *great daie of God*, would require a large and particular exposition.

And becaus the Holie Scripture, especially the *Revelation of St Iohn*, and the Prophets do not agree with the common opinion, usual to prove, and to make out at large at this time, is contrarie to the scope and intention of this present Treatise; Therefore it is thought expedient to defer it till another time.

Verf 15. *Behold, I com as a thief, Blessed is hee that watcheth, and keepeth his garments, lest hee walk naked and see his shame.*

Here is declared the sudden and unexpected pouring out of the seventh Vial and plague, which unawares, and suddenly shall light upon the Papal State. Therefore the Son of God himself doth exhort all men to watch, and to stand

stand continually in readines by serious repentance, and a godlie conuersation,

*And hee gathered them together into a place, called in the Hebrew tongue, Armageddon.*

In these words is described the place in which the Papists shall have the *Kendezvous* of their Armies, which they shall have gathered against the Professors of the Gospel: The place is called *Harmageddon*, *Mountain of Lamentations*; whereby is intimated the place, where King *Iosiah* fought a battel unhappily, where hee was slain. 2 *Chron.* chapter 35. vers 24, 25. For which the Jews made manie and great lamentations, and at last it became a custom, that when they would mourn for som extraordinarie sad accident, they used to make mention of this defeat given at *Megiddo*.

Upon this lamentation of the Jews, and Custom doth *S<sup>t</sup> Iohn* here point, shewing thereby, that the Papists will lament and mourn over the the issue of this war, as the Jews did mourn for the death

death of King *Iosiah*, and the great overthrow they received at *Megiddo*.

Verf 17. *And the seventh Angel poured out his Vial into the Aër.*

The foregoing Vials have been poured out upon particular places.

The first upon the Ecclesiastical State and popish Religion in common.

The second upon the Political State, by the means of this Germane war.

The third upon the particular Popish Kingdoms, and their Heads.

The fourth upon a High head, a strong pillar of the Papacie.

The fifth upon the Citie of *Rome*.

The sixth upon the Turkish Empire, which keep's a great part of the old Roman Empire in subjection, and as an open Antichrist, sit's in the seat of the Dragon.

Now followeth the seventh Vial, which is poured out upon the Aër: And as the aër doth contein all things, so likewise this pouring out is universal, and doth reach the whole Papacie; nay, it doth take hold also  
of

of the Dragon and his Spirits becauf the faid Dragon (as heretofore hath been faid) hath given up to the Beast his feat, his Armie, and great power, and hath coöperated in this fecond Period, and together with the Beast caufed himfelf to bee worfhipped.

The Dragon is the Devil, and *the Prince of the power of the Aër*, Ephesians 2. verf 2. with the wicked fpirits under the Heaven. *Ephes.* chapter 6. verf 12. In the eighth chapter of *Matthew* verf 29. thefe fpirits do expoftulate with the Lord Iefus, faying: *What have wee to do with thee? art thou com hither to torment us before the time?* At the pouring out of this Vial upon the Aër no expoftulation will fery turn, for the time is at hand, and fhall bee accomplifhed, what the Son of God faith, *Math.* 24. verf 29. *ὅτι αἱ δυνάμεις τοῦ οὐρανοῦ σαλευθήσονται.* The mightie Hoft of Devils, which dwell under the Heaven in the Aër, fhall bee moved with a terrible noif and tumult. Then their torments fhall begin, when they fhall bee caft down from

from the aër, and their Head the Dragon shall bee shut up in the bottomless pit, as beneath in *Revelations* chapter 20. vers. 1, 2, 3. at the issue of this war may bee seen.

*And there came a great voice out of the Temple of Heaven from the throne, saying : It is don.*

Here sit's the *Antient of daies* upon the fierie flaming seat, Daniel chap. 7. v. 9. and pronounceth the sentence against the fourth Beast, and becaus the measure is full, and the determined time over him is run to an end, hee breaks the rod, and denounceth the irrevocable judgment, saying :

*It is don : The Beast shall bee slain, and bee cast into the burning flame, as in the said place followeth, Dan. 7. vers 11.*

Vers 18. *And there were voices and thunders, and lightnings, and there was a great Earth-quake, such as was not since men were upon the Earth so mightie an Earth-quake and so great.*

*Now beginneth the Execution :*

Upon



Upon the Devil and his whole Armie:

Upon his Vicar and what dependeth on him.

Upon the whole Romane Papacie, and it's Kingdoms.

Now Heaven and earth are shaken for the second time, *and the mightie Kingdoms of the Heathen are destroyed*, Hagg. chap. 2. vers. 22, 23.

*In the Aier* are heard dreadful thunders, and lightnings, terrible voices, lamenting and crying of the Devils.

*Upon the earth* will bee nothing but war, and rumor of wars; In all parts shall bee heard tumults seditions, insurrections, terrible distractions, and grievous bloodsheds: *such as never were since the beginning of the world to this time, nor ever were heard of*, Daniel chapter 12. vers 1. Math. 24. vers 21.

Vers 19. *And the great Citie was divided into three parts.*

By the great Citie is understood, either the Citie of Rome, as the seat and Citie

Citie of residence for the Beast and his rider:

Or the whole Papal State, the Citie together with the streets.

The Citie of *Rome* was already by the the fifth Vial darkned, and ruined, wherefore it is spoken here of the whole Papacie, which is divided into three parts:

By the accomplishment of these words it will appear, that the Pope doth not wear his triple Crown in vain, for under the same do sit and reign:

1. *The Dragon.*

2. *The Beast.*

3. *The fals Prophet.*

Under the Command of these three Generals, shall on the Popish side the battel bee set in arraie, and led forth. For these three, each of them have raised their men severally. vers. 13, 14.

They stand all three in battel-arrarie, and are readie to fall on.

But what success have they? The  
Beast

Beast is taken, and with him the fals Prophet, and both were cast alive into a lake of fire burning with brimstone, *Revela.* chapter 16. vers. 20, 21. But the *Generallissimus*, the Dragon is laid hold on, and cast into the bottomless pit, and shut up. Chap. vers. 1, 2, 3.

*And the Cities of the Nations fell.*

The Heathenish life and conversation, the Heathenish Idolatrie, Sodomie, and other Heathenish sins, and abominations, which hitherto have been practised in the Popish State are at once altogether abolished and utterly removed, as that nothing more is heard thereof.

*And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

God sat still hitherto, and seemed as if hee knew nothing of the Beast's blaspheming and persecution. But when the determined time of the fortie two moneths were expired, hee remember's *Babylon*, fill's unto her the cup of the wine

wine of the fierceness of his wrath, and punishing her, hee doth reward her according to her deserving.

Verf 20. *And everie Island fled away, and the Mountains were not found :*

All whatsoever had anie relation or dependance on the Papacie, even the remotest places, and all whatsoever was highly exalted therein, is not seen any more, whereby the total ruine and destruction of the Papacie is signified.

Verf 21. *And there fell upon men a great hail out of Heaven, everie stone about the weight of a talent, and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great.*

By the great hail-stones are understood the great punishments of God's wrath, and by the words (about the weight of a talent) are meant the heaviest and most dreadful Judgments; the weight of a talent beeing the heaviest and greatest weight; yet all this notwithstanding men will not know the righteous Judgment of God but by their blasphemies of

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the

the name of God are cast into everlasting perdition.

Hitherto the sixteenth Chapter.

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**A**gainst this plain and cleer exposition, manie will have different apprehensions, and esteeme these things impertinent, and incredible Paradoxes.

To these is opposed

1. That the cleer text not beeing forced, but as it is literally, or figuratively referred to the times, so it hath been explained.

2. That the figures and Images, which make this work difficult and dark, are cleered out of other places of the *Revelation*, or out of the Old Testament, especially the Prophets, from whom the whole *Revelation* of St *John* is taken; and are applyed to the civil and Ecclesiastical State, as the text and the time doth require.

3. That what is past, or is now in full action, cannot be overthrowen by a bare con-

contradiction, or doubt; but search should bee made in the Acts of the Romane Empire, to see what things may bee more sutablely applyed another waie.

Yet so, that the Method and Harmonie may not bee disturbed, or rather that a better waie may bee shewed and offered.

4. That the Text and Method doth shew what is shortly to bee expected, especially, the end of the determined time by God over the fourth Monarchie, wherein the Romane Papacie shall blaspheme God, and make war against the Saints, for the space of fortie two moneths, that is one thousand two hundred sixtie years.

*Hereupon ariseth the greatest and principal scruple or doubt.*

*Whether the Epocha, or the beginning of the Apocalyptical one thousand two hundred sixtie years bee rightly referred to the three hundred ninetie fift year of our Lord?*

In the *Prophetical Keie*, certain characters and marks have been set down and applied, whereby the certaintie doth appear, which wee shall here repeat, and confirm with more proofs.

As,

1 First, becaus the *Epocha* of the one thousand two hundred ninetie years of the Prophet *Daniel* chapter 12. vers 11. is exactly incident into the three hundred sixtie fifth year, it followeth that the one thousand two hundred sixtie years must com thirtie years later, and so begin *Anno* three hundred ninetie five, becaus they end together.

2. Secondly, becaus by the division of the old Romane Empire into two parts, in the three hundred ninetie fifth year, the Romane Eagle got two wings, and becaus in the verie same year the Septentrional Barbarous Nations invaded the Romane Empire, whereby the *Woman* (the Christian Church) fled into the Wilderness, wherein shee should bee preserved and nourished, during the  
space



space of one thousand two hundred sixtie years, or 3<sup>d</sup> times chap. 12. vers 6. till the 14.

3. Thirdly, *Becaus with the beginning of the invasion of these Barbarous Nations in the three hundred ninetie fifth year, the treading under foot of the holie Citie begun, which should continue fortie and two moneths. Revelations 11. vers 2.*

4. Fourthly, becaus by this invasion the *Beast with ten horns rose up out of the Sea*: That is: becaus by this war, which began in the three hundred ninetie fifth year, the Romane Empire was by little and little so divided, that in the four hundred third year alreadie som horns, and in the four hundred fiftie fifth year fully ten horns, or Kingdoms appeared in it.

5. All the Historians generally do agree, that the ruine of the Romane Empire did begin in the three hundred ninetie fifth year, as som of them were quoted in *Clavi Apocalypt.* Now both the ancient and later Teachers of the Church, do conclude by the words of the Apostle

Paul 2. *Thessalonians* 2. vers. 6, 7, 8. That the Antichrist should then com, when the Romane Empire should begin to fall. As wee read in *Tertulliano in Apologetico cap. 32. Item de resurrect. carnis. Irenao lib. 5. adversus Hareses. Hieronymo quast. 2. ad Algasiam. Chrysost. Homil. 4. in Thes. 2.* Hence it is, that *Ioannes Cluverius in Commentario posthumo in Apol. Tom. III.* writeth thus: *Totius Negotii cardo versatur in inveniendō exordio Antichristi; quod in ruinam Imperii Romani incidere ostendimus.* The whole henge of the business rest's in the finding out the time of Antichrist's beginning; which wee shew to bee incident in the ruine of the Romane Empire.

6. The *Beast with two horns*, the Antichristian Pope of *Rome* came out of the Earth quietly, about the time of the three hundred ninetie fifth year, *Revelations* 13. vers. 11. when hee arrogated unto himself the Primacie and preeminencie, over the Ecclesiastical and civil State. Before the *Nicene Synod* which was

was held in the three hundred twentie fifth year of our Lord, the preeminencie of the Bishop of Rome over other Churches was not known. Whereof *Aeneas Sylvius in Epistola 288.* writeth. *Ante Nicannm Concilium quisque sibi vivebat, & ad Romanam sedem parvus habebatur respectus.* Before the Nicene Council every one lived to himself, and very slender regard was had unto the Sea of Rome. besides the succeeding Popes, *Liberius I. Felix II.* and *Damasus* did not seek anie such matter.

Nay, in the three hundred. ninetieth year in the third Council of Carthage, *Can, 26.* this Canon was made: *Ut prima sedis Episcopus non appelletur Princeps Sacerdotum aut Summus Sacerdos, aut aliquid hujusmodi, sed tantum prima sedis Episcopus.* Tom. Concil. p. 544. That the Bishop of the first seat should not bee called the Prince of Priests, or chief Priest, or anie such like thing, but onely Bishop of the first seat.

*Innocent* the first, who in the four hundred second year of our Lord, succeeded

*Anastatius* at Rome, was the first, that made an Act, that the Hereticks should bee compelled to imbrace the Catholick faith: And hath also attributed unto himself Autoritie and power, not onely over the common people; but also over the Highests Civil Autoritie in Christendom, in that hee excommunicated *Arcadius* the Emperour at *Constantinople*, when he removed *Chrysostom* from his function.

In like manner hee did vehemently bestir himself to obtain the Primacie for the Romane Church, and especially hee endeavored to get the Government of the Bishops, and Churches in *Africa*. The like was practised also by *Zosimus*. *Bonifacius* 1. *Celestine* 1. whereof *Daniel Paraus* in *Medullâ Hist. Eccles. universali* pag. 200. Whence it is that *Socrates lib. 7. Hist. Eccles. cap. 3.* Where-relating, how in the time of *Celestine* the 1. it fared with the *Novatians*, hee addeth these words: *Episcopatus Romanus non aliter atque Alexandrinus, quasi extra Sacerdotii fines egres-sus, ad secularum Principatum jam ante de-lapsus erat.* In

In like manner *Seritius*, who after *Damasus* from the three hundred eightie fifth, untill the three hundred ninetie eighth year was Bishop of *Rome*, was the first, who held the Priests, who companied with their married wives, uncapable of the Ministerie.

As wee read hereof in his first Epistle, chap. 7. and Epist. 4. chap. 6. Tom. 1. Concil. pag. 530. 534. *Injunc Canonico Distin. 82.* And in concilio *Taurinatensi* in the three hundred ninetie seventh year of our Lord was determined. Chap. 7. *qui in Ministerio genuerunt filios, nè ad majores gradus ordinum permittantur, Synodi decrevit autoritas.* The autoritie of the Synod decreed that those who begat children in the function of the Ministrie, should not bee admitted unto higher degrees of Orders.

In *Concilio Carthagenensi* in the three hundred ninetie eighth year sub *Anastasio* was concluded on. Cap. 3.

*Placuit Episcopos, & Presbyteros, & Diaconos, secundum propria priora vel prima statuta*

*Statuta etiam ab uxeribus continere. Quod nisi fecerint, ab Ecclesiastico removeantur officio.* It pleased the Bishops, Presbyters and Deacons, according to the former Statutes, even to abstain from their wives. which unless they did, they were to bee deprived of all Ecclesiastical office. *Tom. 1. Concil. page 517. Vid. Distinct. 84. cap. 3, 4, 5.*

7. In the eleventh chapter wee have seen, that the two Witnesses at the end of the onethousand two hundred sixtie years shall bee fought against, overcome and killed: which as hath been proved above, is hitherto come to pass.

The last Act is now shortly to bee expected in the Province of *Silesia*. Whether now this bee performed in this, or in the next following year, thereupon their raising again will follow, after 3<sup>d</sup> years.

And becaus the seventh Trumpet shall sound in the one thousand six hundred fiftie fifth year, and betweenit and the raising again of the two Witnesses, two accidents happen, as,

1. The

1. The destruction of the Citie of Rome.

2. And the ending of the second *Wo*: therefore the two Witnesses may well bee raised again, before the one thousand six hundred fiftie fifth year shall begin.

For *Modicum nec Prætor curat nec Prophetæ*. Neither Prætor nor Prophet regardeth a mean or small thing,

Unto this may also bee added these following reasons as *secondarie Arguments*.

1. The Prophecie of the Apostle Peter, whereof Augustin. lib. 18. c. 53. and 54. de Civit. Dei. writeth:

That the Gentiles in his time did report, that the Apostle Peter had thought that the Christian Religion should continue but three hundred sixtie five years: Which *Augustine* holdeth to bee a Fiction, wherewith the Heathen would cast a reproach upon the Christian Religion. But if this bee well considered, it may well prove so indeed, that Peter did declare, that the Christian Religion should,  
for



for three hundred sixtie five years without interruption, bee propagated untill the three hundred ninetie fifth year of our Lord, in which the Antichrist should com, who should suppress the same.

For in the thirtieth year of his age was the Son of God baptized, whereon hee entred into the Ministerie, and began to preach: These thirtie years beeing added unto the three hundred sixtie five years, make up the three hundred ninetie fifth year, in which the Antichrist came forth, *the holie Citie was trodden under foot, the two Witnesses were cloathed with sackcloth, and the woman (the Church) fled into the wildernes.*

2. That the six thousand years from the Creation of the world do expire with the one thousand six hundred fiftie fifth year, as was made apparent in *Clavis Apocalypt.*

3. That also the number of years, which were from the beginning of the world until the deluge: and in the time of the New Testament since the Birth of our Lord,

Lord, reckoned thus far do end alike. So as there the wicked world was punished, and cut off by the Deluge, so here the enemies of the Church shall bee destroyed with fire and brimstone, *Revelations*, 19. vers 20. *Dan.* 7. vers 11.

4. The Romane Monarchie began at that time, when the *Eccentricitas Solis* was the greatest; and whereby som Astrologers conclude *cum Georgio Joachimo Rhetico*, that the same shall decaie and end, when the said *Eccentricitas* shall bee least. And becausom Astronomers do refer that to the one thousand six hundred fiftie third year, which com's verie nigh to our term, I thought good to make here mention of it, leaving *vim probandi* the force of proof to the trial of the Reader. *Dolinguus conclude's in suo Antichristo Tymbogeronte* verie well out of the Prophet *Daniel*: chapter 6. vers 27. that by this revolution the Saints of the most High shall possess the Kingdom.

5. Two Prophecies of the Turks,  
con-

concerning the Turkish Empire, according to which this present young Turkish Emperor is the last, and so hee under whom the Turkish Empire shall have it's final period.

*Of the first Propheſie doth Franciſcus Saniſoninus make mention in a little book, which hee Anno 1570. published in Print, wherein hee made a collection of ſom Propheſies, among which alſo this is ſet down, as Ioannes Wolfius. Tom. 2. lect. memor. p. 803. writeth: That under the fifteenth Turkiſh Emperor the Turkiſh Empire ſhall have an end.*

*Antonius Torquatus Medic. D. Profeſſor. Ferrarienſis, & Aſtrologus inſignis maketh alſo mention hereof among his Propheſies, which hee adſcribed to Matthias, King of Hungaria, in the one thouſand four hundred eightieth year, when hee writeth thus:*

*The Ottoman houſe ſhall in 13. 14. or 15. heads (Wolfius Tom. 2. pag. 896. calleth it, ramum, that is branch or bough: ) diminith and decaie, and ſhal not go beyond*

yond that number; For after this shall  
bee by a terrible chance bee defeated and  
cut off: After this Turkish Emperor's  
death there shall arise among their Prin-  
ces, and those that relate to the *Ottoman*  
Familie such a dissention, and combustion,  
that they shall pitifully cut one another's  
throats, and afterwards bee horribly  
spoiled, and destroyed by forrein Na-  
tions, &c.

This number of 15 heads must bee  
computed from the first *Ottoman*, not ac-  
cording to the heads of the Turkish Empe-  
rors, who have reigned; for there are a  
great manie more of them; but according  
to the members, or branches of the *Ottoman*  
Familie. *Ottomanus*, or *Ozman Gazi* is  
the root and *Origine* of this hous, and so  
*stipes communis*. Hee was by the King  
of *Persia* established in the possession of  
*Carmania*, and dignified with the roial  
title.

From this did spring

1. *Urchan Gasi*, who died in the  
one

one thousand three hundred fiftieth year.

2. *Murat*, who took *Adrianople*, in the one thousand three hundred sixtieth year: and died *Anno* 1390.

3. *Bajazet* 1. whom *Tamerlane* carried away prisoner.

4. *Solyman* 1. otherwise called *Calepinus*: After him reigned his two brothers, namely *Musa* who was killed by *Mahomet*. *Mahomet* 1. died *Anno* 1422. These three Brothers belong to one Member, or branch, nay, som do not compute *Solyman* and *Musa* at all becaus *Solyman* was *Musa*, and *Musa* by *Mahomet* suddenly dispossess of the Imperial Government.

5. *Murat* 2<sup>d</sup> died *Anno* 1450.

6. *Mahomet* 2<sup>d</sup> who took *Constantinople* *Anno* 1453. and died 1481.

7. *Bajazet* 2<sup>d</sup> was poisoned by his son *Selim*, in the one thousand five hundred twelfth year.

8. *Selim* 1. died *Anno* 1520.

9. *Solyman* 2<sup>d</sup> died at *Ziget*, in *Hungaria*, in the one thousand five hundred fixtie fix year.

10. *Selim*

10. *Selim* 2<sup>d</sup> died Anno 1575.

11. *Murat*. 3<sup>d</sup> born of a Jewish woman *Solomon Swiccard* in his Itinerarie relateth, died Anno 1595.

12. *Mahomet* 3<sup>d</sup> died Anno 1603.

13. *Achmet* 1. died Anno 1617.

Whereupon was *Mustaff*, brother of this *Achmet*, chosen Anno 1617. And becauf hee was found to bee of so soft a disposition, that hee was unfit to govern, the *Musties* and the principal *Bassas* partly by fair means, and partly by threatnings, wrought so far with him that hee resigned the Empire.

14. These set up *Osman* or *Ottoman*. 2<sup>d</sup> the Son of *Achmet*. This same caused not *Mustaff* to bee strangled, as it is usual; but onely restrained him. Wherefore, when Anno 1622. this *Osman* was in a tumult thrust out of the Imperial Seat, and strangled; and the *Fanizaries* found this *Mustaff* under restraint, it happened that they exalted him the second time unto the Imperial Crown. But becauf hee liked not the employment, hee resign-

ned it to *Osman* his brother. So that *Murath* the second Son of *Achmet* came to the Imperial dignitie *Anno* 1622. and died in the beginning of the one thousand six hundred fortieth year.

To him succeeded *Ibrahim* the third son of *Achmet*, the 20<sup>th</sup> of *Februarie* 1640. Hee and his brother *Osman* had the same misfortune, they were both strangled with three of his Sultanaes in *Sept. Anno* 1648. by the rebellious *Ianizaries*.

These three brothers, Sons of *Achmet* belong to one branch.

15. *Achmet* second Son of *Ibrahim*, an uncircumcised child of six years of age, was set upon the Imperial Seat, in *Sept.* 1648. and made the Head over manie barbarous Nations, and will bee (if this Prophecie hold's) the last Emperor of the *Ottoman* Government.

The second Prophecie is described by *Bartholomew Georgievicz* in his Epitome, and after him by *Philippus Lonicerus* in his *Turkish Chron. lib. 3.* in the beginning,

pag.



pag. 204. As also by *Adam Nachen Moser* in *Prognostico Theolog. lib. 3. pag. 65. seqq.* *Wolffius* *Tom. 2. lect. mem. pag. 293.* *Christoph. Besoldus* in *consider. legis Secta Sarac. pag. 47.* Wich is to this effect.

Our (Turkish) Emperor shall com, and take from a Heathenish (so they call the Christians) Emperor, King, or Prince, his Kingdom, hee will bring under his power, and conquer a red Apple.

In case the Christians in the seventh year shall not draw their swords, hee shall reign over them twelve years, build houses, plant Vineyards, hedg in gardens, beget children. But after twelve years, when hee hath had the red apple under his power, the Christians shall draw their swords, and put themselvs into a posture of defence, and put the Turk to flight.

By the red Apple is understood the Oriental, or Constantinopolitan Empire, becaus the occidental was long before expired. By the twelve years are signi-

ed twelv times under twelv Turkish heads, who should reign after the taking of *Constantinople*. Now *Constantinople* was taken in the one thousand four hundred fiftie third year by *Mahomet* the second: so that the twelv years, or times are computed in manner following:

The first under *Mahomet* the second until 1483.

The second under *Bajazet* the second until 1512.

The third under *Selim* the first until 1520.

The fourth under *Solyman* the second until 1566.

The fifth under *Selim* the second until 1575.

The sixth under *Murat* the third until 1595.

The seventh under *Mahomet* the third until 1603.

The eighth under *Achmet* the first, until 1617.

The ninth under *Osman* the second, until *Zamati* 1622. The

The tenth under *Murat* the fourth, until 1640.

The eleventh under *Ibrahim*, until 1648.

The twelfth under *Achmet* the second the present Emperor until the end.

*By the words in case the Christians in the seventh year shall not draw their swords, &c.* is signified, that under the seventh Emperor, namely *Mahomet* the third, who *Anno* 1595. came to the Imperial Crown, the *Turks* shall bee in danger. And in case the Christians should not then take their opportunitie, to emploie their strength; the Turkish Empire should attein unto the twelfth time. But what good success the Christians had during the reign of this *Mahomet* the third, may bee seen in the Hungarian Chronicles of *Ferome Ortelius*; where it appeareth that *Anno* 1595. *Sigismund Bathori* Prince of *Transylvania*, did defeat *Ferrat Bassa* in the moneths of *March*, and *Maie*, twice one after another, as also *Sinan Bassa* in the Moneth of *September*, whom, when in the month of *Octo-*

ber hee returned with great power, hee put to flight, and pursued most fiercely, and took several strong holds from him.

The 26<sup>th</sup> of *October*, 1596. the Christians also obtained at first the victorie neer *Erla*; where the Turkish Emperor and *Ibrahim Bassa* were put to flight, and if the Christians had not neglected their opportunitie, by plundering and dividing the spoil, in the Turkish Camp; then this Prophecie might have been accomplished. Wherefore it shall com to pass under this child, *as beeing the twelfth*, whereof wee shall know the certaintie by the event.

Now seeing these two Prophecies may bee verie well applied to this purpose, I could not but relate them here, especially, becaus the Turks doe remember the same very often, with great trouble and lamentations, and men of note do put much weight upon them, as things of great moment. But wee shall leav them for what they are, becaus none can see upon what

what grounds, these and such like Prophecies are built.

These are the motives and reasons, which lead to a conjecture, that the time which God hath determined, and indulged to the rage and furie of the enemies of the Church, is now running to an end with the one thousand six hundred fittie fifth year of our Lord.

Whereby it doth evidently appear :

1. That the application of the Characters, at the beginning of the two numbers of years (one thousand two hundred ninetic and one thousand two hundred fixtie) is punctually and without anie force incident to the three hundred fixtie fifth, and three hundred ninetic fifth year of our Lord.

2. That the beginning of the one thousand two hundred ninetic years cannot bee applied to anie other year, neither before nor after, then the three hundred fixtie fifth year of our Lord, in which the foundation of the Temple at

*Jerusalem* was destroyed by God himself:  
As it appeareth in *Clavi Apocalyp.*

3. That when the *Epocha* the beginning of the one thousand two hundred ninetie years is referred to the three hundred sixtie fifth year of our Lord, the one thousand two hundred sixtie years must of necessitie begin from the one thousand three hundred ninetie fifth year, becaus both numbers must together run to an end, as may bee read in *Daniel.* chap. 12. v. 7. and 12.

4. That the Characters and Arguments formerly alledged do sufficiently prove, that the one thousand two hundred sixtie years must begin in the three hundred ninetie fifth year.

4. That the *Beast with ten horns is risen up* from the three hundred ninetie fifth until the four hundred fiftie fifth year. Becaus *Anno 395.* the first division of the Romane Empire hapned, whereby the Beast got two horns, and in the year four hundred fiftie five all the ten horns in the Beast appeared.

6. Tha

6. That in the Romane Histories, not anie year betwixt the three hundred ninetie fifth, and four hundred fiftie fifth year of our Lord can bee found out, where the Characters may bee so punctually and suitably applied, as to the three hundred ninetie fifth year.

Wherefore wee have good reason to stand to the three hundred ninetie fifth year, and to expect the issue with the one thousand six hundred fiftie fifth year of our Lord; especially, because the killing of the two Witnesses, besides all this, doth eventually prove the thing.

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*The first Objection.*

**B**Ut if perhaps som bodie should still conceiv, notwithstanding the fore-mentioned grounds, whereby it is made out, that the numbers have their accomplishment in the year one thousand six hundred fiftie fifth, yet that wee ought  
not



not so precisely to set all our expectation upon that year, him I shall leave to his opinion. But wish him to consider withal

1. That the Angel, *Daniel* chap. 12. vers 7. *held up his right hand, and his left hand unto Heaven, and swore by him that liveth for ever, that it shall bee for a time, times, and a half, that is, one thousand two hundred sixtie years.* And that from the abominable desolation of the Temple, till that time, there shall bee one thousand two hundred ninetie years.

2. That the Son of God himself *Revelations* chap. 10 vers. 5, 6. *lifted up his hand to Heaven, and swore by him that liveth for ever and ever, who created Heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall bee time no longer.* That is, there shall bee no delaie, *Luke* 12, 45. *Hebrews* 10. 37. or that anie other time should com between, but in the daies of the voice of the seventh Angel, when hee shall

shall sound the trumpet, the Mysterie of God should bee accomplished, as hee hath declared unto his Servants and Prophets.

*These things saith the Son of God, who hath his eyes like unto a flame of fire, Revel; chap. 2. vers 18. These things saith hee that is holie, hee that is true. chap. 3. vers 7. These things saith the Amen, the faithfull and true witness, chap. 3, vers 14. Who would not then believ him? Seeing then according to God's eternal decree Anti-christ shall rage no longer then 3<sup>1</sup> times, or one thousand two hundred sixtie years, and when these are expired, that the Mysterie of God shall immediately bee fulfilled, as the Angel and the Son of God do testifie with a great Oath: Wee have no reason to doubt of the event, but good reason to look up, and lift up our heads, for our redemption draweth nie Luke 11. vers 28.*

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*The second Objection.*

**I**T may bee also objected, that such things ought not to bee dived and searched into, becaus they are meer Mysteries & hidden things, wherein a great manie by their extravagancies have lost themselvs, insomuch, that even the greatest Divines, and scholars are very warie and cautious how to meddle with the *Revelation*, therefore that it is and should remain a book sealed, till such time that the accomplishment of things doth reveal it; But especially it is to bee observed, what answer Christ returned to his Disciples upon their curious question concerning the restauration of the Kingdom of *Israel*, *Acts. 1. vers 7.* when hee sayd : *It is not for you to know the times or seasons, which the Father hath put in his own power.*

whereupon wee answer : that the *Revelation of St John* is indeed full of Mysteries

ties, which will remain Mysteries and and hidden things, till the accomplishment doth discover, and reveal them to us, and til wee by the application of Histories, and events, see before our eyes the effect, and what by this and that thing hath been meant. But it doth not follow therefore, that the *Revelation* ought to bee laid aside, and that wee ought not at all to search what hath been already fulfilled, or is shortly to bee expected, chiefly concerning the fulfilling of the determined time, when the Enemies of the Church shall bee destroyed, and the Church bee brought to a quiet and peaceable condition. Whereas *Daniel* did the like, and did observ by books the number of the years whereof the Lord spoke &c. *Daniel. 9. vers 2.* And *S<sup>t</sup> Iohn* writeth concerning his *Revelation*, chapter 1. vers 3. *Blessed is hee that readeth, and they that hear the words of this Prophesie, and keep those things, which are written therein.*

For the *Revelation* is a book of Memorable

rable Acts. Wherein is foretold, how, and what things shall befall to the Church of God, and to the Romane Empire, under which the Church doth subsist; Now manie things have been already fulfilled in the one thousand five hundred fiftie years by-past; and if wee compare the Histories, and the things hapned in the Romane Empire, with the *Revelation*; wee shall discover cleerly, how far the accomplishment reacheth, and what wee may expect, ere long; so that the things represented are no more Mysteries, and hidden things, but cleer and accomplished Acts unto us. But hee that forbeareth to read this *Revelation*, and is not versed in the Old and New Romane Histories, and knoweth not how to distinguish the times of the Revolutions and changes, but confoundeth the Apocalyptical numbers, and doth make manie Epoches, (whereas they comprehend nothing but *relata* and *Correlata* Relatives and correlatives) or carelessly passeth by the application of the  
the

the numbers as an hidden Myſterie (which indeed is the main keie of the *Revelation* : ) To him muſt the *Revelation* needs bee full of Myſteries and obſcurities, and remaine ſealed and unopened *Revelation*.

But why manie learned men of note ( wee do not ſpeak of all ) have been much miſtaken in their expſitions ; The cauſes amongſt others have been theſe.

1. That the antient Interpreters in the primitive times, have applied to their times, manie things, which yet as then had no relation to them. The Modern Interpreters do follow their ſteps, ( not minding ſo much the Hiſtorie, as the Authoritie of the Interpreters, whereby they lead themſelvs and others out of the waie.

2. Secondly, the Method and Harmonie is not obſerved. In the *Revelation* all things are ſet down in good order, what from time to time ſhould com to paſs, the Synchroniſmes or concurencies of times are ſet down, one after another, and the Revolutions and changes

changes in the Ecclesiastical and civil States, are exactly and punctually distinguished; even as an excellent and well-versed Historian is wont to do in the description of humane actions; but contrarie to all this the Interpreters do prevert, overturn, and disturb the Method, seek and finde out by waies of error the things as *relata* belong to one and the same time, they set down as following one another. What shall com to pass after the fall of *Babylon*, they do place before it, oftentimes not knowing themselves, where they stick, or how they shall winde themselves out.

3. Besides they mistake and confound the States one with another, not observing where mention is made of the Ecclesiastical, or civil State; so that manie times they applie Monastical matters, and the actions of Antichrist, to that which is in the *Revelation* is spoken of the civil State. And hence it is, that the more one doth read

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positors, the more one is confounded.

But that therefore the *Revelation* should bee a book shut up, is contrarie to the letter of the cleer text; for,

1. The seven Epistles were never sealed.

2. The Lamb opened the book sealed, *Revel.* chap. 6. and 8.

3. The third was a litle open book, chap. 10. vers 2. 8.

4. And in the end of the *Revelation* the Son of God saith to *John*: Seal not the sayings of the Prophecie of this book, for the time is at hand. chap. 22. vers 10.

And although the Prophet *Daniel* was commanded to close up, and seal the book of his Prophecie, chapter 12. vers 4, 9. yet no longer till the time of the end; for afterwards the said Prophecie was unlealed by the *Revelation* of *S<sup>t</sup> Iohn*. Therefore it is added: Man shall run to and fro, and knowledg shall bee increased.

The answer our savior Christ gave, Acts 1. vers 7. is very impertinently applied, and objected to this purpose. For hee speaketh there of times and seasons, that is, *de tempore occasionato sive tempestivo*, as *Ausonius* declareth it, when a good opportunitie is presented, to go on in a business as in the Gospel of *S<sup>t</sup> Iohn* chapter 2. vers 4. when Christ saith, *Mine hour is not yet com*; and yet nevertheless within a litle while hee doth supplie Wine. But here wee consider the time in general, which is determined upon the Blasphemies and persecution of the Antichrist, and in what year it should begin or end, but wee do not compute the daie or hour wherein hee shall bee overthrowen besides Christ doth speak of the times and seasons which the Father hath put in his own powr, and hath not revealed: Here wee consider the years which the Father hath not reserved as a secret to his own powr, but revealed to us by his Son.

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*The third Objection.*

**T**He strongest and chiefeſt objection is: That in general all the Divines and States-men write, and hold, that the fourth Monarchie, and Romane Papacie ſhall continue until the end of the world; and ſhall bee removed, and com to an end, with the coming of Chriſt to the laſt Judgment.

*Answer.* The *Revelation of S<sup>t</sup> Iohn* doth intimate no ſuch thing, but contradicth it plainly. For after the deſtruction of the Citie of *Rome*, chapter 18. *There was heard a great joie in heaven*, chapter 19. verſ 1. till the ninth. The heaven is opened and the Son of God, who chapter 6. verſ 2. at the opening of the firſt ſeal went forth conquering and to conquer upon a white horſe, preſenteth himſelf here again upon a white horſe as a Conqueror, &c. verſ. 11, 12, 15, 16. *Whom the Armies which are in heaven follow upon white horſes, cloathed in fine*

*linnen white and clean.* vers 14. These are the Martyrs, to everie one of whom are given white robes, chapter 5. vers 11. Nay, These are they which came out of the great tribulation, and have washed their robes. Chapter 7. vers 14. These are they that are called and chosen and faithful. Chapter 17. vers 14. Against these are gathered the Beast, and the Kings of the earth, and their armies to make war against them.

The end and issue of this war is, that the Beast and with him the fals Prophet (that is, the Romane Empire and Popedom) shall bee taken, and both cast alive into a lake of fire burning with brimstone. Chapter 19. vers. 19, 20. But the Dragon, as their General hath quarters given him in this war, hee is laid hold on, and cast into the bottomless pit, and shut up, wherein hee remain's bound a thousand years, that hee should decieve the Nations no more, nor bee able to stir them up against the Church. Chapter 20. vers 1, 2, 3. In the mean while the faithful

faithful Children of God have their rest. *Hebrews 4. v. 1.* like as *God did rest the seventh daie from all his works v. 4.* But the last Judgment and the end of the world is afterwards described, chap 20. vers 11. till the 15<sup>th</sup>.

Hereunto agreeth the Propheſie of *Daniel.* chap. 2. vers. 34, 35. where rhe Image, which representeth the four Monarchies is ſeen, ſo long till the ſtone ſmite's the Image upon his feet, (not at the beginning of the fourth Monarchie; for then the feet and toes were not as yet, but at the end thereof) and break's it to pieces. *But the ſtone*, that ſmite's the Image, becom's a great mountain (after the breaking and grinding of the four Monarchies to duſt; that is, a Kingdom that ſhall break to pieces, and grind to duſt all theſe Kingdoms, which are represented by the great Image, vers 44, 45.

And in the ſeventh chapter vers 1. till the eighth, by the four Beaſts are deſcribed the four Monarchies, which *Daniel* beheld vers 9. *till the thrones were caſt down*

down, as the words are in the Original.

*For the ancient of daies did sit,,* vers 9. not for the universal and last Judgment which hath been committed unto the Son, *Iohn*, chap. 5. vers 22. but for the particular judgment over the enemies of the Church in the fourth Monarchie, over the fourth Beast of the Romane Popedom, which *Daniel beheld even till the Beast was slain, and his bodie destroyed, and given to the burning flame*; and the powr of the other beasts came to an end, vers 11, 12. For a set time was determined over them, how long each of them should last; The Saints shall bee given into the hands of the fourth beast (so long as the Woman rideth on the Beast) *until a time, and times and the dividing of time*, vers 25. And when these 3<sup>d</sup> times, Anno 1655. shall come to an end, the judgment of the Ancient shall sit, and then his powr is taken away, so that it wholly is abolished, and come's to an end. Vers 26. But the world therewith is not destroyed, *but the Kingdom and dominion, and the greatness under the whole Heaven*

Heaven shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obeie him. Vers 27. compare vers 13. 14.

The words of *S<sup>t</sup> Paul*, 2. *Thes.* chap. 2. vers 8. where hee writeth: *And the Lord shall destroye him with the brightness of his coming*; are expounded in the *Revelations* chapter 19. vers 11. till 21. But what may bee the true meaning and sens of these words, *ἐπιφανεία τῆς παροίας*; I leav to the consideration of judicious Divines. It seem's they do not speak of the universal and last judgment, which *S<sup>t</sup> Iohn* describeth in his *Revelation* chap 20. vers 11, 12, 13, 14. Nay, the text doth not bear that the two Acts in the said 19. chapter vers 11. till 21. and chapter 20. vers 11. till 15. shall bee counted for one, or reduced together to one and the same time; Becaus it appeareth that one thousand years are interposed.

For the two great Guests, the Beast, and the fals Prophet are one thousand



years before lodged in the Inn; in the Lake of fire burning with brimstone, then the hoast, the Devil come's, who after the one thousand years is associated to them, at the end of the world. Chapter 20. vers 4. Whereupon immediately vers 11. the last judgment is held.

Wee are here led into the Mysteries of God, into which wee will not too much presume, to penetrate, nor search too farr into them; but wee turn and address our selvs, both with ears and hearts to the Son of God, who standeth at the door, knocketh and calleth; *If anie man hear my voice and open the door, I will com in to him, and will sup with him, and hee with mee. To him that overcometh, will I grant to sit with mee in my Throne, even as I also overcame, and am set down with my Father in his throne.* Revelations c. 3. vers 20, 21.

*Blessed is now hee that readeth, and they that hear the words of this Propheſie, and keep theſe things which are written therein*

therein, for the time is at hand. chap. 1.  
vers. 3.

Blessed is hee that keepeth the sayings of  
of the Poophesie of this book. c. 22. v. 7.

Nay, blessed are they, that do his Com-  
mandements, that they may have right to  
the tree of life, and may enter in thorow  
the gates into the Citie. v. 14.

To him, which is, and which was, and  
which is to com, the Almighty bee glorie  
and dominion for ever and ever. Amen.  
Revel. chap. 1. v. 6. 8.





**A List of the things which  
are shortly to com to pass,  
collected out of the XI and  
XVI Chapters of the  
R E V E L A T I O N.**

1. *The last Actus reformationis five  
evacuationis of the Evangelical  
Protestant Churches, which will appear in  
Silesia.* chap. 11. vers 7.
2. *The 3<sup>d</sup> years following thereon, when  
the dead bodies of the two witnesses lie  
in the street.* v. 9. till 11.
3. *The continuance of wars in those King-  
doms, wherein the innocent blood of the  
Martyrs is avenged.* c. 16. v. 4.
4. *The sudden fall of the strong pillar of  
the Papacie.* vers 8.
5. *The exaltation of an Evangelical Pro-  
testant head.* chap. 11. v. 12.
6. *A Reformation in Germanie.* v. 11. 12.  
7. *The*

## Clavis Aocalyptica.

7. *The destruction of the Citie of Rome.*  
chap. 11. v. 13. c. 16. vers 10.
8. *The end of the Turkish Empire.*  
chap. 11. v. 14. c. 16. v. 12.
9. *The controversie of the Jews.* c. 16. v. 12.
10. *The great endeavors of the Papists, and  
gathering of all their utmost power.*  
c. 16. vers 13. c. 19. v. 16.
11. *The ruine of the whole Papacie.*  
chap. 16. vers 18. till the 21. c.  
19. v. 20. 21.
12. *The accomplishment of the Myserie  
of God.* c. 10. v. 7.

*By which means*

1. *The Devil is cast and shut up in the  
bottomless pit.* chap. 20. v. 1, 2, 3.
  2. *The Son of God taketh the possession  
of the Kingdom, and reigneth.*  
chap. 11. v. 15. c. 11. v. 6. &c.
- And the Church liveth in peace and tranquillitie.*

## FINIS.